

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII

JACKSON, MISS., January 1, 1925

NEW SERIES
VOLUME XXVII No. 1

University of Chicago is after an addition to its endowment of \$17,500,000 in the year 1925.

University of Pittsburgh will have a 52 story building, 680 feet high, in a 14 acre park.

Brother T. N. Lusk of Winona underwent a serious operation on December 19th. We have heard no further from him.

The Mary Anderson Auxiliary of the First Baptist Church of Corinth, Miss., have enjoyed a very rare treat this week end.

Copies of the minutes of the recent State Convention are now off the press, the work being done by the Baptist Press.

Mississippi Methodists have recently bonded their Orphanage property in Jackson for \$125,000 for building.

Brother J. M. Gibbs becomes pastor at Big Leavell in a fine community. There is a consolidated school just across the road, of which C. C. Chapman becomes principal.

V. L. David, for a while assistant pastor of Seminary Hill Church in Texas, has been appointed as a missionary in Spain. His father went from Mississippi as a missionary to Africa, and his sister is a missionary in Africa now.

The Board of Trustees of the Baptist Hospital in Jackson have voted to bond their property for \$60,000 to pay off a bonded indebtedness now falling due for \$40,000 and to build a nurses' home.

From The Living Church (Episcopal) we learn that there were 3,827 fewer baptisms in the United States and foreign mission fields in 1924 than there were in 1923; and 3,045 fewer were confirmed. There was an increase in contributions of \$2,490,606.89.

Mississippi had the smallest number of deaths from automobiles per hundred thousand population of any state in the Union. It is among the few states which had a larger ratio of deaths from railroad trains than from automobiles.

Everybody will be glad to know that Miss Fannie Traylor, State Superintendent of the Young People's Work of the W. M. U., is making a good recovery after a serious operation at the Baptist Hospital in Jackson.

Two brethren in New Mexico working for the Baptist College in that state were recently caught in a snow storm and for forty-eight hours were without food or fire. The feet of one of them were frozen, but both escaped with their lives as by a miracle.

Brother J. H. Winstead has offered his resignation at Lucedale. We hope some church in Mississippi will secure him for a pastor. He is an alumnus of Mississippi College and has spent two years at the Southwestern Seminary. He is a man full of energy and gives himself wholly to his work.

Christiania, the capital of Norway, resumes its ancient name of Oslo, after three centuries of use of the name taken in honor of King Christian.

Germany has made application for admission to the League of Nations, but makes request for some "reservations".

One woe is past and another one coming. The recent cold spell will be succeeded by a new one by the first of the year.

Hon. V. D. Rowe of Winona was appointed Chancellor of his district by the Governor to fill out the unexpired term of Judge McGowan. He is in every way qualified for the high office and is an active and useful member of his church.

Dr. Theodore Whitfield of Desloge, Mo., sends greetings to his Mississippi brethren, and reports 38 additions in a meeting at Bismark, Mo., where he has been in a meeting. He also recently assisted in another meeting in which 54 were added to the church.

North Carolina is now appropriating nearly four million dollars a year for negro education. This is a greater sum than North Carolina spent on its entire educational program in 1910. During the last fifteen years, this good state has expended \$15,000,000 for the education of its colored citizens.—Witness.

This is to call attention to the Southwide Baptist Organized Class Conference that meets in Shreveport, La., January 13-15, 1925. All Organized Class teachers, presidents, and other officers are urged to attend. Be sure to write J. E. Byrd, care Baptist Building, Jackson, Mississippi, for identification certificates, in order to secure reduced rates on the railroads.

One all important matter we should consider the balance of this year, and the beginning of the New Year, is Enlistment. How we do need to tie ALL God's children onto His Work! Read carefully Mrs. Gunter's helpful article on this page on this subject today. Splendid suggestions are given in it for those of us who will attempt Enlistment work for the new Campaign.

On two more issues of the Baptist Record, and the Campaign will have been closed. Oh, Emergency women, Alabaster Box Givers, EVERY one of us, let's be faithful and see to it that our church meets its pledges by December 31st. Then indeed we can shout aloud, "Let the whole earth be filled with His glory".

The pastor had the pleasure of preaching for Pastor Robinson at Griffith Memorial Sunday. It is surprising to see the growth and interest in this congregation. There were 333 in Sunday School, and though they have recently enlarged the number of their rooms, they are already in need of more room. The W. M. U. on Sunday presents the church with a handsome individual communion set in which worthy enterprise Mrs. Williams seems to have taken the initiative. Pastor Robinson teaches a crowded men's class.

Well said by the Word and Way: "Religious indifference is more to be feared and shunned than religious difference."

A mail carrier in an airplane encountered a storm at night near Chicago and was killed while trying to descend in a parachute. There are said to have been 18 deaths in the air mail service.

British soldiers it is said will not leave Cologne on the tenth of January as proposed because the claim is made that Germany has not yet disarmed according to the terms of the Versailles Treaty.

Dr. J. H. Fuller becomes pastor at Highland Drive, Atlanta. He was given a royal welcome by representative men of the city and denomination. He will be remembered as pastor at Yazoo City, Flora and Hollandale.

Brother A. D. Muse, Clinton, Miss., member of the Blue Mountain Evangelists, reports that he closes the year with the church at Oberlin, La. He has had a remarkable year; 20 meetings in seven states with 1,400 conversions and accessions to the church.

The Clarion-Ledger is making a special subscription offer for the period of the Billy Sunday meeting in Jackson. It is proposed to publish a sermon by Mr. Sunday every day. Have you seen the Clarion-Ledger advertisement in the Record? A special price is also made to preachers for a year's subscription.

Small congregations generally greeted the preachers the Sunday before Christmas on account of the severe weather. The editor had the pleasure of preaching to a responsive group at Forest, and enjoyed the hospitality of Judge and Mrs. Kent. Their new pastor, Brother G. S. Jenkins, is expected January 1st. His old friends are glad to welcome him back to the state.

The Southern Baptist Handbook for 1924 is received, and we have given it a little study. Last year a good part of the book was given to a careful survey of country churches. This year there is given an equally valuable survey of the religious situation in Southern cities. This forms Part One of the book. Part Two is The Book of Numbers, that is statistics and important facts tabulated and briefly and conveniently stated and arranged. The book is a condensation of Southern Baptist history which is a necessity to every one who purposes to be well informed about Baptist affairs. It is also of permanent value; for here are facts and figures which no historian in the future can afford to be without. It is wonderful how all this can be gathered in the time allotted and compressed into the space provided and sold at the price offered. The paper bound volume sells for 50c; the leatherette for \$1.00. The work is only possible because of an efficient organization, a capable head, Dr. E. P. Aldridge, and the financial backing of the Sunday School Board. It has the same value to the student of present day religious conditions that a concordance has to Bible study. You turn a few pages and find what you are looking for and must know.

THE RELATION OF THE SOUTHERN BAPTIST CONVENTION AND ITS BOARDS TO THE VARIOUS STATE CONVENTIONS AND THEIR BOARDS

A Question of Denominational Polity Set Forth by the Southern Baptist Convention in Its Annual Session at Hot Springs, Arkansas, in 1918

By B. D. Gray

At the meeting of the Southern Baptist Convention in New Orleans, La., in 1917, a memorial from the Maryland Baptist brethren was referred to the Convention's Executive Committee, with instructions to report, with recommendations, the next year at Hot Springs. The particular matter in the Maryland memorial was the question as to how we could secure a steadier and more dependable stream of contributions to flow into the treasuries of our Foreign and Home Mission Boards.

The Executive Committee of the Southern Baptist Convention had considerable correspondence with the state agencies and individual brethren throughout the South in regard to the Maryland memorial and recited in their report that various methods were used in the different states and the Committee did not feel it wise to make definite recommendations as to plans for collections, leaving that to conference and the exigencies of conditions in the various states. The Committee, however, did state some vital things concerning Baptist polity with reference to our various organizations and their mutual relations, which were presented by Dr. Z. T. Cody for the Executive Committee and adopted, after remarks by Dr. Cody of South Carolina and Dr. E. J. A. McKinney of Arkansas. It would be very profitable for us to give fresh consideration to these points of polity, which briefly are, as follows, with recommendations:

"But your committee is of the opinion that help could come from some readjustment of the relation of our general Boards to the State Boards, such readjustment as would bring about mutual understanding and that would give to the general Boards a freer opportunity to discharge their responsibilities. The matter broached here is a complicated one, arising out of the independence of our Baptist bodies which have the same constituencies. Radical changes are not practicable or needed; and none will be suggested in this paper. But there is a call for the better recognition of the rights of our general Boards. But let it be added that when our present somewhat loose arrangement is studied the wonder is, not that there is occasional misunderstanding, but that so little of this occurs, thanks to the spirit of our secretaries.

" * * * We do not believe that it is advisable for this committee to choose between these plans or to recommend another, if there is another. The state conventions are sovereign over their own work and agencies, and our polity lends itself to elasticity and variety. But it is, we think, important, whatever plans may be adopted in any state, that the autonomy of this Convention be recognized, not only in its control of its own agencies, but in its direct access to its constituencies, being in this respect like state conventions, neither superior nor inferior to them. With independent Baptist bodies, having the same constituencies, there is, we know, the possibility of unfortunate overlapping and confusion. But this is a call for co-operation, and, in order that there might be co-operation, for conference on the plans to be used. Conference on plans is as important as co-operation in plans. And both are highly important in our Baptist work.

"This Convention lays a very heavy responsibility on its two Mission Boards, not only in the mission work that is committed to their hands, but also in the raising of money from the churches with which to do this work. The responsibility to raise large sums of money from the whole South ought to carry with it the opportunity to discharge this responsibility. Anything less is unreasonable. Where Boards are to ren-

der account, their opportunity must balance their responsibility. What we say is that this Convention lays on its two Mission Boards a heavy responsibility in the work of raising their funds, and this ought to imply its corollary opportunity.

"There is also a state responsibility in the raising of these funds. It would be, we think, a mistake to emphasize the Board's responsibility as to overlook this state idea in our Convention work. It is there and must be respected. We not only distribute the apportionments among the states, but the states are as certainly responsible for their respective parts of these funds as the general Boards are for the whole.

"Here, then, are two sets of responsibilities for the same work. But this does not mean that there need be conflict or that one of these should supplant the other. Here again is a call for conference and after conference for co-operation.

"We recommend the adoption of the following:

"1. That it is the sense of the Convention that the plans in the states which affect the collecting work of the funds for home and foreign missions be formed in conference between the proper state authorities and the Mission Boards of this Convention.

"2. That the Home and Foreign Boards maintain their direct access to the churches in their educational and inspirational work, and in co-operation with state agencies, carry out such plans as may be agreed upon in the collecting of money and in the waging of campaigns.

"3. That the Home and Foreign Mission Boards be authorized to employ the necessary agency work required in the discharge of their responsibilities in securing and collecting their funds; but that in the use of their agencies they have due regard to plans and home interests of the states where their agents work.

"4. As to 'state expenses': We record the fact that 'state expenses' have decreased in recent years both in the number of states that make these charges on the funds of the general Boards, and, upon the whole, in the percentage of the charge made. We express the conviction that these charges should be made only after agreement with the general Boards; and we will also express the hope that the time will come soon when the states that now claim this charge on the funds of the general Boards can see their way to relinquish it altogether."

ENGLISH WOMEN DEMAND "OBEY" BE STRICKEN OUT

A band of women calling themselves The League of Church Militant, led by Miss A. Maude Royden, a woman preacher well-known in this country, appeared a few days ago before the House of Clergy at its annual session in London and demanded that in three particulars the marriage ceremony be reformed as follows:

1. The omission of the question "Who giveth this woman to be married to this man?" which they contend is a survival from Roman law and as meaningless today as it is insulting.
2. The omission of the word "obey", which it is contended has already been dropped by the American church, by the Roman Catholic church, and the Greek Catholic Church.
3. The abolition of "to have and to hold" and the substitution of such phrases and ceremonial touches, like the mutual exchange of rings, which will bring out the note of complete equality in the marriage ceremony.

A later news item states that the word "obey" was stricken from the marriage ceremony and the bride and groom will mutually promise "to love, honor and serve."—Ex.

The Democrats of Massachusetts voted in the Convention for the child labor amendment to the Constitution. The candidate for Governor announced his adherence to this platform; but, the next day he heard that the Catholic clergy were opposed to it and he flopped immediately and announced that he was against the amendment, according to the Christian Science Monitor.

QUESTIONS RAISED

I have been very much interested in the discussion in the Baptist Record as to women speaking in church. It seems to me you are right when you say no new light has been thrown on the subject. It seems to me you are wrong when you say that "The Bible is as plain on this subject as on any subject about which it speaks." That would be true if it said nothing on the subject except "Let your women keep silence in the churches; for it is not permitted unto them to speak." But it says in Luke 2:36-38, "There was one Anna, a prophetess—which departed not from the temple, but served God with fastings and prayers night and day. And she gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." It is clear that Anna prayed in the temple. (She could have prayed silently, but I think it must have been audible) and she spoke in the temple to men and women (all that looked for redemption in Jerusalem). I can't see that the Bible condemns her for this. God surely was not displeased with her.

In Acts 18:24-28 we have the account of a woman, together with her husband teaching a preacher, a man "mighty in the scriptures", expounding unto him the way of the Lord more perfectly. Did this woman, Priscilla, do wrong? Was she, in teaching this man, disobedient to God's command?

In Acts 21:8-9 we have the statement that four of Philip's daughters, virgins did prophesy. In 1 Cor. 14:4 we are told that "he that prophesieth edifieth the church."

I believe in the authority of the Bible, and am sure it is wrong to disobey any one of its commands no matter how much it differs from what we might desire in the matter. But I have not been able to reconcile the scriptures to which I have referred and 1 Cor. 14:34. And because of 1 Cor. 14:34 I dislike to speak in church. But a few times I have felt impelled to say what I thought needed to be said and the brethren were not saying. I can't be sure I would not have done wrong had I kept silent. I do not want to speak when, nor where my Lord does not want me to, neither do I want to fail to speak when and where He wants me to. If you or any one can help me to reconcile these scriptures, I shall surely be grateful.

Sincerely,

—Miss Ella Sumrall.

THE BUDGET SYSTEM Its Advantages and Perils

By B. C. Hening

Systematically and wisely managed, the budget system has many things to commend it. Pastors and churches seem to favor it and it certainly does help in the direction of getting what the church is to give for the conduct of its local work and beneficence determined at the beginning of the year and precludes constant interruptions of the regular services by denominational agents, who otherwise would have to carry on the functions of their office by making appeals through the year. There are so many of these agents, because of the extensive variety of our work, that this interruption would be so frequent as to be annoying.

The budget plan, too, is the economical method, unless useless expenditures are made in seeking to collect the subscriptions. These subscriptions ought to be collected by the church forces who take them when the budget is subscribed to. It appears useless, when churches have subscribed to a budget through an every-member Southwide campaign, to have many agencies to collect this money.

Nevertheless, there is a serious side to this business—so serious as to demand careful and unprejudiced attention. The budget plan need not, but it may militate against the discussion of the causes which are to benefit by it. This is one among the chief complaints against the 75 Million

Campaign—that the causes which benefit by it were smothered under the blanket term “75 Million Campaign.” Perhaps during the 75 Million Campaign period the fewest number of addresses were delivered by pastors in their own churches upon any phase of Missions. This peril, too, has gone to the State Conventions. In one State Convention this fall there was no special time given for the discussion of either Home or Foreign Missions. At another Convention two hours were allotted to Education, two hours to Sunday Schools and B. Y. P. U.’s, twenty-five minutes to Foreign Missions, twenty-five minutes to Home Missions and twenty-five minutes to State Missions. Not that these other causes should have less, but Missions more, is my contention.

Christian institutions are praiseworthy and essential, but whenever Baptists institutionalize Christianity to the neglect of missionary operations in the sense of preaching the Gospel to lost peoples, the denomination’s doomsday is not far distant.

The Danger of Told Budgets

The 75 Million Campaign experiences bring this danger pertinently to the front. The budget may be “told” by local church committees who feel that they have the right to use the mission money given by the members of the church to pay the sexton, buy coal, or patch the roof, etc. Money to Southwide Missions is further taxed in the payment of State and Southwide expenses for collection. The overhead expense here needs attention. For example, one state, for the year 1923, charged the Home Mission Board more than 25% for collecting the money sent in. In the year closing April 30, 1923, the official figures show that the Home Mission Board showed a loss of money received over 1922, counting the Church Building Loan Fund, of \$40,905.78, while its current fund increased over 1922 \$37,153.85, but the increase in the cost of collecting this money was \$16,034.07. Southwide Mission causes are further depleted by those states which decline to accede to the request of the Southern Baptist Convention and divide State and Southwide on a 50-50 basis. It was recommended by the Southern Baptist Convention that Southwide causes should receive during 1925 \$7,500,000.00. On a 50-50 basis this would mean a like sum for state causes, aggregating \$15,000,000.00, but when some states are allocating to their own causes as much as 65% of what is to be raised in them and others as much as 58%, it will be easily seen that in order to secure \$7,500.00 for Southwide causes not \$15,000,000.00 but almost \$19,000,000.00 will have to be raised.

Another peril to Southwide causes is the diversion of funds to state causes. This process in the 75 Million Campaign has wellnigh ruined some of the Southwide causes. Money designated by the donor on the card which indicates the percentage for each object is as really designated by that donor as any other money is designated by any other donor and who has a right to spend it otherwise than the donor indicates?

If we can avoid these perils, which have greatly injured our causes and our denomination, we will do well.

THAT UNION MEETING RESOLUTION

By W. A. Sullivan

On November 18, 1924, the following communication was addressed as a circular letter to a number of our leading Southern Baptist brethren:

“Drew, Miss., Nov. 18, 1924.

“Dear Brother:—

“For two years or more, a wave of so-called Union Evangelism has been sweeping over Mississippi. Several of our churches and pastors have been drawn into it.

“In these union meetings, let us hope some are converted. Yet the distinctive doctrines of our faith cannot be preached. Denominational distinctions are discounted and minimized. The rule is that before the union evangelist leaves, a Laymen’s League, composed of laymen from all denominations, in some cases including Roman

Catholics, is organized. These Leagues continue to function in such a way as to discount the importance of any denominational distinction.

“One outstanding example of such procedure occurred in one of our cities some months ago, when men of the different denominations, including Baptists, assembled in the early morning at an Episcopal Church and engaged in participation in the Lord’s Supper (?).

“Many of us have thought all along that all this tends towards that which is subversive of the integrity of the New Testament churches, and of a distinctive Baptist program. Resolutions offered by our State Mission Board, were adopted by The Mississippi Baptist State Convention last year, reaffirming our adherence to the action of the Southern Baptist Convention in 1919 when Southern Baptists declined to enter the Inter-Church World Movement, and calling upon our churches to apply the spirit of that action in our state work.

“Last week at Hattiesburg, our Convention adopted the following resolution offered by Dr. W. F. Yarborough, Pastor of the First Baptist Church in Hattiesburg:

“Be it Resolved, That the Mississippi Baptist Convention assembled at Hattiesburg, Nov. 11-13, 1924, looks with disfavor on union meetings, as often held, and urges our pastors and churches to exercise great caution in entering inter-denominational alliances.”

“Will you please give me a brief statement of your views as to ‘union evangelism’, with permission to quote you? I am making this request of several of our leading Baptist brethren.

“Thanking you for an early reply, I am,

“Your brother,

“W. A. Sullivan.”

The replies to the above circular letter have been very gratifying. Only one brother has declined to make a statement. The replies have all been in harmony with the action of the Southern Baptist Convention in 1919 when we declined to enter the Inter-Church World Movement. Among others, the following honored Baptist leaders have given their statements as to the Union Meeting question:

1. Dr. Geo. W. McDaniel, President, Southern Baptist Convention.—“Replying to your letter of November 18: I think that meetings in the local churches, or simultaneous meetings in all the churches, do more good than union meetings. I would certainly be opposed to any union meeting out of which there grew an organization which attempted to belittle, or pervert the ordinances, or to minimize the local church.”

2. Dr. S. M. Brown, Editor Word and Way, Kansas City.—“I can see no more reason for union evangelistic meetings than I can see for a permanent and general union with other denominations in every phase of our Baptist work. Indeed I do not know but what I might say that union evangelism is more dangerous than union mission work of any kind, or union educational work. Union evangelism plants the seeds of denominational disintegration and fosters about the most hurtful spirit today among Baptists. It fosters and encourages a careless and loose interpretation of the scriptures and thereby undermines our Baptist churches and our entire Baptist program.” (Fullface mine.)

3. Dr. V. I. Masters, Editor Western Recorder.—“We feel no hesitancy in saying that we look with disfavor on inter-denominational meetings. We do not doubt that some good is accomplished through such meetings. We can conceive of conditions under which it would not be wise to oppose such meetings. Once such a meeting is under way in a community, it is doubtless often wiser to seek to conserve what good can be had from it than to make open protest. Our point is that it should be the policy and practice of Baptists—and other denominations as well—to hold their own meetings. Baptist pastors in a community when approached on this subject should let it be known kindly, but firmly that they wish their brethren every success in winning men to Christ, but that on principle they expect to arrange for

conducting their own meetings. This will avoid embarrassing Baptists and other denominations.

“I dislike all church union meetings, because of its tendency to put the second commandment about loving man above the first commandment which bids us to love God.”

4. Dr. J. W. Porter, Editor Baptist Monthly Magazine.—“Concerning Union meetings, will say that I have never entered one, and never expect to. I regard them as an unmixed evil. Should union meetings become the rule, Baptists would be bound to die. The union meeting craze is distinctly a downgrade movement for Baptists. I rejoice in the resolution passed by your convention.”

5. Dr. J. F. Love, Secretary Foreign Mission Board.—“Replying to your letter I would say that Dr. Yarborough’s resolution which you quote seems to me to have been conceived in wisdom. I am certain that our churches need to ‘exercise great care in entering into interdenominational alliances’, and I am certain that such alliances in evangelistic meetings frequently undermine the denominational loyalty of the young converts at the very time when their devotion to Christ and Christian truth ought by every influence be made positive and strong.”

6. Dr. B. D. Gray, Secretary Home Mission Board.—“These ‘Union Meetings’ compromise conviction, and therefore stifle conscience. In them you can preach only part of the truth and the things which justify our separate existence as a denomination cannot be presented in ‘union meetings’. In many instances ‘Union Meetings’ engender suspicion and furnish a temptation to interfere in methods and work.”

7. Dr. I. N. Penick, Dean Theology, Union University.—“Baptists have a very distinct message for the whole world and in no sense can we afford to enter into any compromising relations where we would not be permitted to preach the whole truth on any Bible doctrine. There are many reasons for not entering any and all kinds of ‘Union Meetings’. But most of all for the reason that we would be hampered, and probably hindered in teaching the much needed truths of the Bible.”

8. Dr. Byron H. DeMent, President, Baptist Bible Institute.—“Your interesting letter of the 18th inst. received. I am in thorough accord with the resolution adopted by the Mississippi Baptist Convention at their recent meeting, and I am quite sure that our entire faculty feels the same way.

“Permit me to state that by far the best meetings that I have known anything about have been those conducted by our own people, with a cordial fraternal invitation for all lovers of the Lord to work and pray for the salvation of souls. Such meetings do far more good to a community, and are destitute of many of the usual objectionable features attached to union meetings. Then too, the full gospel as an honest, earnest soul believes it, can be preached, and we can answer, as under no other circumstances, these two vital questions: First, What must I do in order to be saved? Second, What must I do because I am saved? The Mississippi Convention resolution expresses my attitude in an admirable way.”

9. Dr. E. Y. Mullins, President Southern Baptist Theological Seminary.—“Replying to your letter, I am writing to say I think Baptists should hold their own meetings, because this is the New Testament method and principle. In my opinion, the pastor and the church are commanded to carry on the work of the Kingdom. If there are ever any times when there should be an interdenominational revival, it certainly should be projected on a basis and principle which would involve no compromise on the part of anybody’s conscience. * * * Certainly it is wholly apart from anything to be found in the New Testament, in my opinion, when attempts are made to observe the Lord’s Supper in a union service such as you describe in your letter.”

(Continued on page 6)

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R. B. GUNTER, CORRESPONDING SECRETARY
P. F. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

ALL THINGS NEW

The beginning of a new year furnishes opportunity for thinking about other new things. It is a time when most of us turn over a new leaf and make new resolutions. You will doubtless be surprised if you look into the New Testament to find how much is said about new things in it. Don't forget that it is the New Testament as compared with the Old. It means a new covenant, and is a revelation of a new and radically different covenant which God makes with his people. It is the fulfillment of the word of the prophets by whom He says, "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and the house of Judah." The gospel itself is news, good news, a message unknown to the world hitherto.

As to the Christian himself, he is a new creation. If any man is in Christ he is a new creature. God gives to him a new nature. He takes away the stony heart and gives him a heart of flesh. In Ezekiel it is said, "And I will put a new spirit within you." A new birth is the beginning of Christian life, and without this there is no spiritual life.

When this experience is ours we can say with the Psalmist, "He hath put a new song into my mouth, even praise unto our God." When a babe comes into this world of sin and sorrow, the first sign of life is almost always a cry of pain or distress. But when a new born soul comes into the kingdom of God, the first sign of life is the voice of praise and the song of gladness. Most people come into the kingdom of God in the midst of singing, while most people come into the world amid pain and anxiety. The new creature in Christ has a new experience, vastly different from the old. This new life is symbolized in the ordinance of baptism.

The first thing one thinks of when a baby is born is what is to be its name. And God says of his children, "Thou shalt be called by a new name." Is. 62:2. So in Rev. 2:17 we read, "I will give him a white stone, and upon the stone a new name." Beside this the life is being daily renewed. We are to walk in newness of life. To us his mercies are new every morning. Lam. 3:23. This life is kept new by daily living in Christ. Paul says "I have been crucified with Christ and it is no longer I that live but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God. Also he says though the outward man is perishing with age or disease, the inward man is renewed from day to day.

After a while we are going to have a new home. John says "I saw a new heaven and a new earth; for the first heaven and the first earth are passed away. And I saw the Holy City, New Jerusalem, coming down out of heaven from God. Old things are passing away. He says, "Behold I make all things new." We look for a new heaven and a new earth wherein dwelleth righteousness.

Some of us can remember the childish delight with which we entered a new home. All of us remember the pleasure that new clothes bring to us. We plan to furnish us with

everything new. If we live through the year 1925 we shall all have new experiences. If we pass from this life before the end of the year, we shall have all things new. Life is a great adventure, but to pass from this life to the other is a greater adventure. May our Heavenly Father prepare us for whatever the new year brings.

TO BROTHER THORNTON

We had not purposed to discuss further the question of women speaking. But Brother Thornton is not satisfied and asks some questions which he wishes answered. Indeed he expresses a fondness for writing about the sisters and we are willing for him to speak his mind fully. We are glad to answer the questions which he asks. The reader will observe, however, that he still does not give any interpretation to the scripture under discussion, and disclaims having "said anything about anybody's preaching." We are a little afraid that somebody may be asking after a while what he is talking about.

But to the questions: They come in sets. The first one asks for a scriptural warrant for segregating the women. That is easily answered in more than one way. And the people who segregate them may answer for themselves. Doubtless Brother Thornton has women's meetings and women's societies in his church. He might answer his own question and tell us why he segregates them, or allows them to have separate meetings if he thinks they are unscriptural. That is his responsibility and he will have to answer it for himself.

For our part we see no objection to women having separate meetings and very much in favor of it. It is merely a matter of good sense and doesn't need any scriptural command to justify it. There is nothing said in the Bible about Sunday Schools, but we are generally agreed that they are very helpful in the work. There is nothing said in the Bible about B. Y. P. U.'s but they have proven their worth and are a necessity in the development and training of our young people. And there is no command to have a woman's missionary society, but there is nothing prohibiting it, and no principle of the New Testament violated or infringed by having one. And of course, there is no prohibition against a woman's speaking at one. They are forbidden in very plain language not to speak in churches, and the reason is clearly stated, that she is to be in subjection, "As also saith the Law." And you will find the reason for it in Genesis 3:16. Some people may consider Genesis out of date. This writer has not progressed so far. If brother Thornton wishes these paragraphs numbered, that is No. 1.

Then paragraph No. 2. He asks the editor several questions about what he would do. (1) As to the prohibition "let your women keep silence in the churches." If Paul had been talking about whistling we should say they must not whistle in church. But he was not talking about whistling, as everybody knows. If he had said the women must not sing in church, we should say they must not sing in church. But everybody knows that he was not talking about singing. If he had said they should never engage in conversation in a church building, we should teach it and apply it just as he said, but everybody knows he was not talking about conversation. There is no difficulty in understanding what he was talking about if we read what he says. The men and the women were having an epidemic of breaking out at the mouth. He rebukes the men and tells them they were to talk one at a time, and not talk too long; that two or three speeches were enough in a meeting and quit at the first good place to quit; the spirit of the prophet was subject to the prophet; they did not have to talk indefinitely. And then he says the women were not to speak, that is not to make speeches at all. We should advise all the preachers to observe Paul's instructions.

(2) We should advise the young preacher, or the old one as for that matter to do exactly what Paul says: Let the women ask their own hus-

bands at home, talk it over with them in private. It's a mighty good place. If they haven't any that is not my lookout. But it would be easy to go in company with some other woman to her husband.

(3) I should certainly agree with Paul that it is shameful for a woman to speak in the church, and anybody who differs with him accepts a fearful responsibility.

(4) As to the men's praying in every place; it is as everybody knows a direction to men to be willing to pray anywhere they are called on to pray. Nobody supposes that they are expected to pray on the street corners, for Jesus forbade it. It is simply a requirement that men must not refuse to pray. If they are called on to do so in any sort of meeting it is perfectly proper, but there is no need for sending for them to pray in a woman's meeting.

(5) The Bible does not say that a woman should not teach, but it does say that she should not teach men. As to whether this is to be applied to religious matters only, that may be a question, but it most assuredly applies to religion. Paul says, "I permit not a woman to teach nor to have dominion over a man."

(6) All school teachers are of the opinion that it is a good thing for people to remain quiet while being taught. The remaining quiet is simply allowing somebody else to do the teaching, and not assuming a function that belongs to somebody else.

We have tried to answer simply and in a straightforward way. Indeed it may seem to some that a discussion is in danger of descending from simplicity to childishness. But we have only written because questioned.

Utica and Pine Bluff Churches added \$400.00 to the salary of Pastor Owen Williams for 1925. A sign of health.

President Geo. W. McDaniel says that Southern white Baptists are growing more rapidly than any other religious body on earth; and that Southern white Baptists received more members last year than Northern and Southern Methodists combined, and have gained four times as rapidly as have the Catholics of the whole country.

On January 1st Dr. I. J. Van Ness celebrates the twenty-fifth year of his official connection with the Baptist Sunday School Board in Nashville. It has grown as he has grown, and they are sure to grow together for many years to come, if the Lord wills. Baptists have been greatly blessed in their leadership, but no where more than in that of the Sunday School work. Ability has been shown to adapt the work from time to time to changing conditions and growing needs. We thank God upon every remembrance of our Sunday School work and pray for his continued blessing on our great secretary, Dr. I. J. Van Ness.

The editor has been cheered by the coming of many words of brotherly love as Christmas remembrances. For all of which we are duly appreciative, and wish for these friends who had us in mind and for all the Israel of God a glad and glorious New Year of heavenly blessing.

Record of Christian Work:—"The census of New York City shows that there are 1,440,635 Roman Catholics, 2,122,457 Protestants, and 2,056,956 Jews in that city. That means that 25.64 per cent of the population is Roman Catholic, 27.8 per cent is Protestant, and 36.58 per cent Jewish. At the present rate of increase the Jews will soon outnumber all other religious orders."

Mr. Robt. Baker, son of Pastor R. L. Baker of Ashland, Ky., has recently received appointment as a Rhodes scholar at the University of Oxford, England. He is a graduate of Brown University and is a believer in the whole Bible. His expectation is to take the degree of Doctor of Philosophy and return to this country to teach. There is always place for this kind of men.

Chaplain Otho A. Eure is now at San Diego, California, having been with the Navy for about a year. He is one of our Mississippi College Alumni.

There will be a great time at the Southwestern Seminary February 16-20. The State Secretaries and editors are invited. There will also be a meeting of the board of trustees and the advisory council for the Training School. The occasion is the tenth anniversary of President Scarborough's incumbency in office. Also it is the purpose to celebrate the turning over of the Seminary to the Southern Baptist Convention and the completion of the 75 Million Campaign.

Tennessee Baptists are planning to build a hospital in Nashville.

Brother J. Frank Tull, who has been budget director for Arkansas Baptists for two years, proposes to return to the pastorate. Mississippians would be delighted to welcome him home.

There will be a pastors' Summer School of twelve days at Wake Forest for North Carolina preachers. Owing to shortage of funds Mississippi Baptist Convention Board made no provision for the evangelistic Conference this year which has been held for several years at Clinton.

J. C. Robinson, formerly pastor at Canton, goes from Ruston, La., to Orange, Texas.

The Christian Index reported a deficit at the Georgia Convention of \$4,147. The administration committee recommended that \$5,000 be set aside in the 1925 program, also the committee further recommended that the Convention take under consideration a plan of placing the paper in every home in Georgia in 1926, charging the cost of this plan to the entire program of the Convention.—Ex.

The editor was invited to help ordain two deacons at Duck Hill last Sunday. More later.

Several years ago a physician asked a friend on the street how his daughter was feeling that morning. The reply was "Not so very well, doctor." The doctor answered, "I will be up to see her shortly." Now the doctor had been a good many times before, and the father was rather skeptical of the benefits derived. So he said, "Doctor, suppose you let her alone a while, and see if she won't right up." We have wondered sometimes if individual Christians and churches would not feel more responsibility and be induced to more active functioning if they were let alone a while.

Volume 1, Number 1 of The Conflict is on our table. It is a four page five column weekly paper, with business office in Memphis, and the editorial office in Blue Mountain. Evangelist T. T. Martin is editor and also field secretary for the Anti-Evolution League of America, which organization stands back of the paper. The price is \$1.50 a year. The paper is true to its name and will make a fight on evolution, particularly against evolution's being taught in the tax supported schools of America. There will be a variety of departments and a number of stated contributors. Among these latter are Prof. I. R. Dean, Dr. Van Dyke Todd, Prof. Thomas Todd Martin and others. The paper asks no quarter of the enemy and will give none. Dr. T. T. Martin is a well known evangelist and lecturer and we wish for the new enterprise a great circulation and a complete victory over error.

SOME THINGS I LEARNED WHILE AT THE CONVENTION

By J. A. Lee

It was my privilege and plea to attend the State Convention at Hattiesburg, and while there I learned some things in the way of information and also inflammation.

First:—I learned, that it is possible for a Baptist preacher, of some note and standing in the state to say some very hard things about his brethren. The one to whom I refer was making a speech on the Seventy-five Million Campaign, and among other things he said was this: "If any one says he has paid as much as he could for this cause he knows he is telling an infamous lie; and God knows he is telling one, and the devil knows he is telling one, and he himself knows he is telling a lie."

Now I must confess this is a very grave statement for a Baptist preacher to make, and I believe it would have been better unsaid, for just such statements have done much harm to the cause.

I am ready to say that there are many good, conscientious, honest people in Mississippi and all the other states who have done just as much as they could do, and in some cases have done more than the Lord would have demanded of them, and knowing this I am very slow to say, that when they say they have done all they can, that they are infamous liars.

It is mighty easy for a preacher to get top-heavy while making a speech on a subject that he is very much interested in, and I hope and pray that my brother will be more guarded in the future than he was in this speech for it is mighty bad to say a brother has told an infamous lie.

Second:—Another thing I learned was, that a majority of the messengers who were at the Convention were in favor of holding, what I am pleased to call, mixed or conglomerated meetings; and it all came about as follows:

A brother offered some resolutions warning the Convention against the advisability of taking part in such meetings. He called them union meetings and among other things he said was, that by taking part in such meetings we had to compromise some principles that were almost vital to our denominational life, which I believe to be true and to my surprise the Convention voted the resolutions down and accepted a compromise.

Now I am in favor of compromising in some things, but when it comes to compromising in things that are vital to Baptist principle I must confess that I am hard-boiled.

Now I believe in union meetings, and have taken part in many of them, and that too, without making a single compromise. Just here it becomes my duty to give a definition of just what I would call a union meeting. To have a union meeting there must be harmony and agreement all around.

First, the one doing the preaching must be a sure enough Baptist preacher.

Second, the singing must be in charge of a Baptist song leader and the choir composed of Baptist members and responsible for the kind of songs used.

Third, the meeting must be held in a Baptist church, if there is one to be had; otherwise let them use a tent or rent a hall for the meeting.

Fourth, the invitations to confess Christ must be given by a Baptist preacher, and also the invitation to join a Baptist Church and in a way that will honor God and benefit the kingdom.

Now I do not expect for those who voted down those resolutions to agree with me in this definition and it will take more than the argument of a mere man to make me believe otherwise.

Now what I have said regarding a Baptist meeting will also hold good as to all other denominations. Two cannot walk together except they be agreed, and this also means that they cannot work together except they be agreed. So I believe in letting each denomination be respon-

sible for its own meetings and individuals take such part as they see fit.

Now in voting these resolutions down what have we the Baptists of the state said? We have said we endorse such preaching as the following:

A great evangelist came to the delta to hold one of these so called union meetings and I heard him in his third effort and this is what he said: "My brethren I have not come to the delta to make more Baptists, or more Methodists, or more Presbyterians, or any other denomination; but I have come to make a Jew a better Jew; and a Catholic a better Catholic; and a Protestant a better Protestant."

Now what is the legitimate conclusion from such statements as these? Just this: To make a Jew a better Jew, you have to put him further from Christ. To make a Catholic a better Catholic you have lessened his possibilities of becoming a true American citizen, and put him further from all other Christian bodies. And the make Protestants better Protestants may mean a multitude of things. Now, my reader, this is only a sample of preaching that is being done in all of these so called union meetings and I am now asking those who voted down these resolutions if they are ready to believe such stuff? If so there is serious need of another divide in the Baptist ranks:

Third; and last: I learned another thing that grieves me very much. Among other things said in the resolutions this was said: That for Baptists to engage in these so called union meetings we could not preach the whole gospel. A brother who was bitterly opposing the resolutions made the following statement. He said: "There is not a Baptist preacher in the state who preaches the whole gospel." And to my utter astonishment he said: "Jesus Christ himself did not preach the whole gospel." When he said this I said deep down in my heart: What is it that a man will not say when he is trying to justify his position on a subject that he knows is true and is trying to refute same.

Now in conclusion of the whole matter let me say this: If the pastors in Mississippi and other states are not preaching the whole gospel then we are in a woeful state. And if the Apostle Paul and our Lord and Savior did not preach the whole gospel, then the records they left us are woefully deficient and we are at sea without chart or compass.

Now I am optimistic enough to believe that we have many preachers in Mississippi and other states who are preaching the whole gospel, and if I did not believe that Paul and Christ preached the whole gospel, I would simply close the New Testament and never try to preach another sermon and as to Christ and his preachings I would ask the brother who made such a remarkable statement at the Convention to read the following scripture and then see if he is still willing to say that Jesus did not preach the whole gospel:

1. In Matt. 4:17 Jesus preached the gospel of the kingdom, and the gospel of healing. In Matt. 4:23, he preached the gospel of repentance.

In Mark 1:14-15, Jesus preached the gospel of God, saying they should repent and believe the gospel. In Luke 24:46, 47, Christ preached repentance, the resurrection, and remission of sins. In John 3:7, he preached the doctrine of regeneration or the new birth.

In Matt. 11:28-29, he preached that he would give rest from the consequence of sin and through Christian works we would find rest.

He established the Lord's supper and ate with the disciples. He established the ordinance of baptism and submitted to it. In Matt. 28:19, he preached the world wide missions and commanded the disciples to go into all the world and preach the gospel. But why multiply such passages? The above is enough to convince any sensible man that Jesus preached a whole gospel. And now may the Good Lord shield us from making any more such foolish statements just to carry out our point when we are trying to defeat an error.

UNION MEETING RESOLUTIONS

By W. A. Sullivan

(Continued from page 3)

10. Dr. L. R. Scarborough, President Southwestern Baptist Theological Seminary.—"Yours to hand. You asked me to give you a brief statement of my views as to union evangelism with permission to quote me. I will state that in many of these union evangelistic meetings great good is done in the way of winning souls. Men and women are reached in these meetings who probably would not be reached in the regular church meetings, and new emphasis is put on righteousness and the Cause of Christ by these great unified meetings. But I have closely observed the effect of these meetings in the long run. I do not believe they are scriptural. I believe they have a strong tendency toward unionism on a false basis. I am unwilling to go into any evangelistic meeting on the presumption that I must not preach the fundamental doctrines of the New Testament; and if a Baptist, Methodist, or anybody else preaches in a union meeting his interpretation of some of the fundamentals of our faith, his preaching will break up the meeting. I cannot enter into a compromised relation, especially on as important matters as the salvation of souls and the service of the saved in their relationship to the Church of Jesus Christ. I have observed in Mississippi and other states the after effects of these union meetings on the local church, and on the general denominational causes of Baptists and I regard them as detrimental. You asked me for a frank statement and I have given you a frank statement.

"I have noticed in many cases where these union meetings have been held there is a loss of interest and a falling off in the contribution to general denominational causes. There may be some exception to this rule, but this is my observation. I have been very anxious about Mississippi Baptists and some other states where these union meetings are prevalent.

"God's blessings be on you and the workers again."

May the writer say here that he holds no ill feeling toward any brother who may have differed with him on this question this year. God's blessings on the Baptist Record, its noble editor, and upon every Baptist Church and Baptist preacher in Mississippi.

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William Jewell College (Baptist, in Missouri) is planning the expenditure of \$300,000 on additional buildings.

As we issue no paper December 25th, we are giving two Sunday School lessons in this issue, that you may not miss Dr. Venable's interpretation of the lesson for December 28th.

The Greenville Piedmont doubts the evolution theory, because it is said that the gorilla sticks to one wife for life.

POINTERS ON CONFERENCE OF UNITED STEWARDSHIP CONFERENCE AT LOUISVILLE NOVEMBER 29-DECEMBER 1, 1924

By Frank E. Burkhalter

Complying with my promise I am sending herewith a general outline of some of the suggestions that were made, points stressed and literature recommended at the meeting of the Stewardship Council at Louisville, Ky.

The conference was largely given over to the making of addresses and the conduct of round-table discussions on "Putting on a Stewardship Program in a Local Church". Among the representatives of stewardship departments of various denominations attending the conference were Dr. M. E. Melvin, J. H. White and R. C. Long of Chattanooga, representing the Presbyterian Progressive Program (Southern Presbyterians); David McConaughy, G. L. Morrill and Miss Lucy Dawson of New York, representing the Presbyterian Church, U. S. A.; Dr. Frederick Agar and Harry S. Myers of the Northern Baptist Convention; W. H. Dennizen of Dayton, Ohio, representing the Disciples Church; Dr. L. E. Lovejoy and Dr. R. J. Wade, representing the Methodist Episcopal Church (North); Dr. J. H. Heinegar of Cleveland, Ohio; J. L. Lear of Chicago, S. S. Hough of Dayton, E. C. Cronk, Philadelphia, J. H. Shatzer, Springfield, Ohio, Dr. W. E. Lampe, Philadelphia, of the Evangelical Church; D. L. Mumpower and Mrs. S. C. Lipscomb of Nashville, representing Southern Methodists, and H. L. McCormick of St. Louis, while Southern Baptists included Dr. A. C. Cree, state secretary of Georgia, Rev. Walter M. Gilmore, stewardship secretary of North Carolina, and the writer, along with several local Baptist pastors of Louisville. Dr. E. Y. Mullins of the Southern Baptist Theological Seminary addressed the conference on Monday morning.

The purpose of this conference, which was one of a series of four, was to bring home as forcibly as possible a stewardship message to the local churches. With this end in view the programs were open to the general public and everybody interested in Christian stewardship was invited to attend, and many of the visiting speakers occupied the pulpits of their respective denominations on Sunday, thus giving their messages a wider circulation than they would have obtained otherwise.

It is impossible within the brief compass of this article to summarize all the addresses and points that were made but I will undertake to give the outstanding points that were made, both in the addresses that were delivered before the general conference and in the round-table discussions, looking to the wider promotion of the doctrine of stewardship in the local church.

Harry S. Myers of New York opened the first program on Saturday night with a very interesting stereopticon lecture in which he set forth in a graphic manner the general stewardship message, giving very beautiful pictures of scenery and other things as an indication of God's goodness to us, some well prepared charts showing the income of the Christians of America and their investment in clothes, amusement, refreshments, food, etc., as compared with their investment in religion. These figures showed that the Christians of America give about half as much to religion as they expend on soft drinks.

David McConaughy, author of the book "Money the Acid Test", and in charge of the stewardship work of the Presbyterian Church, U. S. A., in a brief address made the point that there are four great principles in Christ's school of stewardship which all Christians should take into consideration. These points are as follows:

1st. The Father's ownership of all people and all things.

2nd. The accountability of every man as a steward.

3rd. Man must acknowledge that accountability through the constant offering of tithes of all that he possesses as a matter of worship.

4th. After the tithe has been given as an obligation to God, all the rest of one's possessions must be used in the service of humankind.

Dr. Frederick Agar, head of the stewardship department of the Northern Baptist Convention, made the point that we cannot live one character of life in one relation and an entirely different character in another relation and that Christian stewardship involves the absolute acceptance of the Lordship of Jesus Christ in every relationship of life and all the consequent implications of this acceptance.

Pointing out what stewardship does not involve Dr. Agar made the following points:

1st. It does not involve just acts of voluntarism but the sum total of all mandates given by the Lord of Lords.

2nd. It does not involve just the individual Christian but whole groups of Christian individuals, such as the membership of a local church.

3rd. It does not involve just what you say but what you live. "For me to live is Christ".

4th. It does not involve money alone but life in all its inferences and its work.

5th. It is not just a statement of principles and ideas but the daily practice of those ideas.

Pointing out some of the positive and definite involvements, Dr. Agar gave the following:

1st. Stewardship involves the leadership of Jesus Christ, which involvement is discipleship. We have a great deal of profession of lip along this line but not enough of profession in living.

2nd. It involves life and all its endowments: such as time, energy, power, talent, personality, influence, service. The great poverty of our churches today lies chiefly in the line of their inefficient lay ministries.

3rd. Stewardship involves the proper administration of God's portion of our income after that portion has been separated.

4th. It involves the element of inter-dependence. While Christians are free individuals they also owe an obligation to co-operate with each other in the administration of God's gifts for the advancement of his Kingdom in the world.

5th. It involves a sense of values which puts stewardship in its right place.

In a round-table conference that followed Dr. Agar's address, members of the audience were asked to give in a very brief form their conception of what Christian stewardship is. Among some of the suggestions that were offered were the following:

"The trust God has committed to us of all that we have and are".

"The proper relationship of our life to the program of Jesus Christ".

"Measuring up to Christ's expectation of us".

Under this general discussion it was brought out that in order to properly inculcate the doctrine of stewardship in the minds and hearts of our people it will be necessary to have a definite program of stewardship carried out in each local church. Some of the denominations are conducting stewardship essay contests among the young people, offering prizes to the young people who write the best essays on Christian Stewardship. Others have stewardship reading contests, giving a prize for the person reading the largest quantity of literature on stewardship within a given time. Some churches have adopted the method of teaching stewardship in the Sunday School one Sunday a year in lieu of the International Sunday School Lesson, and some schools are making the requirement that no man or woman can teach in their schools who is not himself or herself a tither. It was brought out that in other schools a whole quarter of the year is set aside in organized classes for the study of some good book in stewardship. This is particularly true of the Presbyterians, who are the best developed in stewardship of any of the evangelical denominations. Other suggestions were made that in the preparation of Sunday School material the doctrine of stewardship be brought in wherever there was an opportunity to emphasize it in connection with the study of the regular lesson. It was also urged that theological seminaries give attention

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to a course in stewardship for their ministers. Dr. Wade, representing Northern Methodists, urged that there should be something on stewardship stressed in the Sunday School lessons for every quarter in the year. He also urged that we should not be content with merely disseminating the doctrine of stewardship but should follow this up by definitely enrolling as many men, women and young people as possible as definite stewards in stewardship or tithers' leagues.

One of the interesting features of the program was the presentation of a stewardship pageant entitled: "The Dream That Came True". The copy and directions for this pageant can be procured for a very small amount from the stewardship department of the Presbyterian Church, U. S. A., 156 Fifth Ave., New York City. My own impression, however, is that a much better method of procedure for our Southern Baptist forces is to utilize the B. Y. P. U. and Y. W. A. in the presentation of such productions that are prepared by the B. Y. P. U. department at the Sunday School Board at Nashville and by the Y. W. A. department at the W. M. U. at Birmingham. I have seen some of our own stewardship plays put on and liked them much better than the one that was produced at Louisville. Our plays are less expensive to put on and are written from our own Southern Baptist viewpoint.

Another form of promoting stewardship in the local churches which was stressed by the Council was the placing of attractive stewardship mottoes on the walls of the churches. The Stewardship Council has prepared a set of mottoes, attractively printed, on a cream colored paper in blue and gold which can be secured at 25c per set. These mottoes are about 15x24 inches and are very attractively printed. They can be procured from the Stewardship Department of the Northern Baptist Convention at 276 Fifth Avenue, New York City, at the price quoted. The various texts are as follows:

- 1—"Not how much of my money must I give to God but how much need I use for myself."
- 2—"Christ teaches that a man's attitude to the Kingdom of God is revealed by his attitude to his property."
- 3—"A picture of Christ bearing his cross and wearing a crown of thorns, and embodying at the bottom the text: "I gave my life for Thee, what wilt Thou give to me."
- 4—"The Kingdom of God can never be established by raising money; but it can never be extended without raising money."
- 5—"Each new generation makes some transforming discovery in God's book. What is 'Stewardship' but God's Word for this generation?"
- 6—"Give not from the top of your purse but from the bottom of your heart."
- 7—"When a man gets rich God gets a partner or the man loses his soul." (I do not agree with this interpretation.)
- 8—"Unconsecrated wealth of Christians is the greatest hindrance to the Christian's progress."
- 9—"Stewardship puts the Golden Rule in business in place of the rule of gold."

Speaking on "The Scope of Stewardship", Dr. M. E. Melvin, director of the Progressive Program of Southern Presbyterians, urged the incorporation of numerous stewardship passages from the Bible in the responsive readings published in our denominational hymn books. He emphasized the point that stewardship is bigger than finance or the administration of property and that it should be translated in terms of responsibility for the right use of all the talents that God has given to us. He said that an average of one-third of the members of every church are carrying the financial and spiritual responsibility of the churches, leaving two-thirds of the members of every church to go off on a "joy ride". At the same time he urged that money is only a tangible expression of a Christian's responsibility to the Kingdom of God. The per capita wealth of the United States has trebled in the last 20 years and Christians control a much larger proportion of this wealth than do non-Christians. There is a great danger of a local

church growing weak and flabby in a spiritual way when its members become rich materially. Men of finance and large business vision agree that prosperity is now on the way. The speaker pleaded that we should develop our church members in personal responsibility now so that when this larger prosperity comes they will administer then the accumulated wealth in the name of Jesus Christ. There are three significant world events to which Christians should give their earnest attention, Dr. Melvin said:

1st. The growth of democracy the world over has lifted the individual to a new sense of his value, responsibility and opportunity.

2nd. The unlocking of God's door through invention, science and discovery. The human ear which formerly heard things only a few miles off now, through modern invention and discovery, listens the world over.

3rd. A revival in Christian Stewardship gives the Christian an adequate dynamic and motive. If these things are not used for the glory of God then we are in for a bad day.

At another conference on the "Promotion of Stewardship in a Local Church" it was pointed out that the Baptist pastors of Georgia have made large progress through the conduct of their own homes of study classes in stewardship. The books are furnished by the Baptist Sunday School Board and the pastor leads different groups in study from time to time. By inviting the class into his home he puts a sense of social responsibility upon the members which they cannot very well decline. This gives him a more intimate, personal contact with the members than if the study classes were conducted at the church. Among several books for the study of stewardship that were commended were: "The Christian and His Many Problems" by Wilson, published by Geo. H. Doran Co., New York, price \$1.50; "You and Yours" by Guy L. Morrill, published by Fleming H. Revell Co., New York and Chicago, price 60c (paper); "Money the Acid Test" by McConaughy, published by Westminster Press, Philadelphia, Pa., price 60c (paper); "Stewardship for All of Life" by Luther E. Lovejoy, published by the Methodist Book Concern, price 75c (cloth), New York and Cincinnati; "Woman and Stewardship", especially for women, by Ellen Quice Pearce, Stewardship Department, New Era Movement, 156 Fifth Avenue, New York; "Partnership in Living", by Lilly, price not given—published by the Presbyterian Progressive Program, Chattanooga, Tenn. Among the plays that are recommended in addition to "The Dream That Came True", is the "Victory of Mary Christopher" published by the Stewardship Department, the New Era Movement, 156 Fifth Avenue, New York, N. Y.

A large number of Northern Methodist churches are establishing local committees on stewardship in their local churches, the duty of said committees being to stress stewardship in every way possible in their congregations. The Christian Church, The Reformed Church, and the Evangelical Church has a stewardship department in a number of its local churches, while the work of the Southern Presbyterian Church in the local churches is divided into five major departments with a chairman in charge of each and one of these departments is stewardship. The duty of the stewardship chairman is to see that stewardship literature and information is disseminated throughout his congregation. My own observation is that the Southern Presbyterians have the best organization for the promotion of stewardship in the local churches of any denomination in America and they make the largest per capita contributions to missions and benevolences of any denomination with the exception of The Seventh Day Adventists, all of whom are tithers, and the United Presbyterians.

David McConaughy, head of the Department of Stewardship of the Presbyterian Church, U. S. A., believes that the local churches should pay a small sum for all stewardship literature, used, his experience being that people value more high-

ly those things which cost them something than those which cost nothing. My own impression is that until we first create something of a conscience on the matter of Christian stewardship among Southern Baptists it will be better for our denominational agencies to provide at least the bulk of the stewardship literature without charge.

One denomination said that it was trying to encourage the pastors whenever a new stewardship tract became available to display a copy of the tract from the pulpit and make the announcement that an ample supply was available in the tract rack in the church auditorium. Another church gets out a weekly newspaper featuring both the local church news and items of general denominational information which is mailed directly to each member of the church and whenever good stewardship and other denominational tracts are available these are enclosed along with the church paper and editorial attention is called to them in the paper.

In the address by Dr. Mullins, he emphasized the following points:

1st. Pentecostal power will come when we get back to the Pentecostal task. In this connection he quoted the slogan from Hudson Taylor: "God cannot enter into many of our plans because they are too small".

2nd. The Pentecostal motive is necessary in addressing ourselves to the Pentecostal task.

3rd. The Pentecostal task and the modern task are practically identical. World evangelization will come when we have conquered worldly tendencies in our own church members.

4th. Certain practical things about the use of money as manifested on the day of Pentecost and immediately thereafter must be recognized; namely, that money has both a representative and capitalistic value. The tithe has its first value as a breakwater against selfishness. The Christian who does not tithe does not reach the level of self respect. The man who spends extravagantly upon himself and gives niggardly to God has just as little love for God as the man who spends lavishly upon clothes for himself and provides nothing for his wife; for her whom he has promised to love and cherish as his own life.

Representatives of both the Southern Methodists and Southern Presbyterians approached me after the conference was over and asked me how our people would accept the idea of a series of stewardship conferences throughout the South, participated in by representatives of these three denominations, using only our own Southern talent.

You are familiar with the Southern Baptists' objection to co-operation in interdenominational affairs; which has been based largely upon the fact that so many of these interdenominational movements have for their ultimate goal the bringing about of church unity. Neither Southern Presbyterians nor Southern Methodists have any such ideal in mind. I believe that Southern Baptists could co-operate with our Southern Presbyterian and Methodist neighbors in putting on a series of stewardship conferences in a number of Southern centers and thus obtain a wide hearing for the stewardship message. The message will involve not only the stewardship of money but the stewardship of talent, time, personality and every other possession. I will appreciate it if you will think this matter over and when you attend the conference of stewardship workers in Nashville, early in January, you will be prepared to give fuller consideration to the matter.

In the meantime, I think it will be wise if you would consider what form of stewardship literature you would like to have this office issue for 1925. All of us realize that the success of the 1925 Program will depend very largely upon the fuller development of all our people in stewardship and of course we cannot develop them without the liberal use of literature.

Mississippi Woman's Missionary Union

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New Year's Greeting

The clock is striking twelve; and just around
 The corner peeps the glad New Year. The sound
 Of his fleet footsteps strikes upon the heart,
 And makes it beat with sweetly, solemn start!
 For well we know he comes to you and me,
 Full laden with Life's gifts, we may not see.

But bring he wealth of joy, or bring he woe,—
 Whate'er he bring 'twill be the best I know.
 We'll greet him then, this servant of our King,
 And take with praiseful heart whate'er he bring.
 Margaret McRae Lackey.

Dr. Cephas Shelburne has a strong article in the Christian Courier on "Mah Jongg." Concerning this Chinese game, for the playing of which Chinese Christians are excluded from their churches, he says:

Mah Jongg is China's worst, a heathen's cast-away junk. The thing is tabooed, outlawed, discountenanced by the Chinese people. Remember, when you are forming your Mah Jongg clubs and classes, and parties set around the Mah Jongg table, you are playing the oldest of the Chinese gambling games. This thing that is sweeping our country as if by storm; this heathen evil that is coming to America by the shiploads; that is becoming so tremendously popular; that last year was sold by the thousands of sets, that cost millions of dollars, is China's great gambling game. A lad that is destined to menace the West as it has the East. China knows its evil; Mah Jongg is blamed for the present corruption in China, and China has repudiated the game; it is against Chinese law to play the game in public. When we receive Mah Jongg we are dealing in China's age-long, cast-off, discarded and outlawed gambling game, we are receiving openly China's "boot-leggers" stuff. A Chinaman stood watching a Mah Jongg game. He turned away disgusted and murmured to himself: "Gamblers, Mah Jongg; China send missionaries to America!" Recently a young Chinese girl receiving high college degrees in an American university pleaded with the students not to have anything to do with Mah Jongg. He said: "I know what this gambling game has done for China. I know what it has meant to my own neighbors; my own home. I hate to see it coming to America."—Baptist Standard.

To the Dying Year

As some dear friend we long have known,
 Slips out of life and leaves us lone
 To count the days that we have shared;
 Or measure moments when we've bared
 Our hearts in common sorrow—so
 Old Year, we sigh to see thee go.

You brought such wealth of sweets with you;
 New hopes so bright, new friends so true;
 New faith for larger, purer life;
 New strength to overcome in strife;
 New love to lift us out of self;
 New work each day 'bove common pelf.

For these and other blessings brought;
 For living lessons thou hast taught;
 We turn us now beside thy bier,
 And give thee thanks thou dying year.

Our hearts are full of gratitude,
 Because thou gavest much of good.

But when we con thy blessings o'er,
 And note how many an Open Door
 Thou didst along our pathway find,
 Where "simple act of being kind"
 Was thrust aside with heedless leer,—
 Thy going makes us sad, Old Year.

Yet other years we trust will prove,
 We're not disdainful of thy love,
 And where we've failed to live with thee
 The life unselfish; full and free,
 May sheathful Futures far and near,
 Prove well thy worth to us, Old Year.

Margaret McRae Lackey.

The Lottie Moon Christmas Offering

For more than thirty-six years Woman's Missionary Union of the S. B. C. has entered each new year by observing early in January the Week of Prayer for foreign missions. This year it commences on Sunday, January 4th, and ends Saturday, January 10th.

In early years its interest centered on China, now it has a world wide interest. The offering for the whole week goes to China and is known as "The Lottie Moon Christmas Offering," in honor of Miss Moon who in 1888 touched the hearts of our women by her appeal for two new missionaries to China. That first Christmas Offering for China amounted to \$3,000 and was truly a free will offering. Year after year it continued and the amount grew, but during the 75 Million Campaign it has not been kept separate. Now that the Campaign is over we are going back to our original method of making this a free will offering over and above our pledge to the 1925 Program. Our aim for the year is \$500.00. Let every woman and young person belonging to our W. M. U. organizations give freely. "Freely ye have received, freely give."

The objects of the Lottie Moon Offering are as follows:

Sunbeams — Completing Girls' School Building, Shiuchow.....	\$ 2,500....
Royal Ambassadors and Girls' Auxiliaries — Land and Wall for Boys' School, Yangchow, \$1,500; furnishing Girls' Schools, Shiuchow, \$500	2,000
Young Women's Auxiliaries—Medical Missionary's Residence, Laichow, \$3,500; land for this residence, Laichow, \$700.....	4,200
Women's Missionary Societies—Yates Academy Compound, Soochow.....	20,000
Foreign and Chinese Nurses' Home, Yangchow	6,000
Home for Single Women Missionaries, Chengchow	3,300
High School Girls' Dormitory, Hwanghien..	3,500
Land for this Dormitory, Hwanghien.....	7,500
Water Supply and Sewerage, Macao.....	1,000
W. M. S. Total.....	\$41,300
Grand Total.....	\$50,000

ARE BAPTISTS PROTESTANTS

In an article written some months ago by a former Baptist editor it was vigorously denied that Baptists were Protestants. This same denial appears occasionally from time to time. Usually it is among the brethren who are very solicitous concerning Baptist antecedents. They are very anxious to keep separate, our Baptist progenitors from the folks composing the German Reformation. There are some foundation in fact for such a distinction, though the situation is anything but clear. It ought to be understood, however, that we are living not in the sixteenth, but in the twentieth century. To live in the twentieth century we must use words in their present meaning. To use words in their original meaning would give us confusion worse confounded. To declare that a beautiful young woman, was upon a certain occasion, the cynosure of all eyes, would be taken as a great compliment. The word "cynosure" originally meant a dog's tail. Certainly our young woman would not care for such a comparison. There are various divisions among professed Christians, designated by various names. One of these we designate Catholic, the other Protestant. One of the principal differences is the one acknowledges the supremacy of the pope of Rome, the other deny such supremacy. Neither of these terms are used in their original sense. The word "catholic" originally meant the whole. I am sure we should be far from declaring the claim that Catholics are the "whole thing" so far as Christianity is concerned. In the same manner the word Protestant, is used to designate those denying, among other matters, the supremacy of the Roman pope. Certainly our Baptist folks are among that lot. They are very decidedly Protestant.

I am not so sure they may not be counted as among this lot even in the origin of the name. As is well known, the name arose at the meeting of the German diet in the city of Speyer in 1529. At a former meeting of this body in 1526, the followers of Luther were in the majority. As a consequence, regulations were made favorable to the Lutherans. It was in fact a very mild form of religious liberty. At the meeting in 1529 all such liberties were rescinded. As a consequence the Lutherans protested. From this protest they began to be called Protestants. It may be well to notice one sentence of this proscription, in judging whether or not Baptist folks might have had a protest. In rescinding former acts it is added, "that sects which deny the sacrament of the true body and blood of Christ, (transubstantiation) should be no more tolerated than Anabaptists". There is no way of ascertaining whether or not the Anabaptist protested. It is certain they missed a fine opportunity if they failed to do so. And it may be well said they were protesters against this and many other false doctrines of their day. Certainly religious liberty has always been a characteristic of our folks wherever we find them. I suspect these progenitors were not slow in protesting to these iniquitous restrictions. My own observation is that Baptist folks have always had the art of protesting. Sometimes I think they have gone a little far in its prosecution.

Shuqualak, Miss.

—E. T. Mobberly.

WHEN HER EYES WERE OPENED

By Mrs. Jennie N. Standifer

When the Girls' Auxiliary held their first meeting in April, several of the members were absent.

"Remember, girls," said Miss Ray, the Councilor, when the roll was called, "that G. A. means not only 'get together', but also 'go after'. We must go after our absentees."

"Ruby Mabry went to see her grandmother, who is ill," explained Janie Lewis, the Secretary, "but will be with us at our next meeting."

"Merle Walters is spending the week-end with her aunt in the city, but we will remind her that she was missed," said Audrey Reeves.

"Where are Martha and Betty Patton?" asked Miss Ray.

"Martha is sick," said Janie. "She was taken to the hospital yesterday. Betty says she is not coming to any more of our meetings."

"We will practice our motto, and go after her and get her," declared Miss Ray. "We will take her on our Caroling Party Friday afternoon, and to the hospital. We will show her sister that we can help Betty grow. Remember girls we are to take wholesome literature, fruit and flowers, and we must make Betty feel that we need her."

Betty was persuaded to go on the Caroling Party, and join in singing the sweet old songs enjoyed by decrepits and shut-ins that were visited, but she refused to go with Miss Ray and a committee of Auxiliary girls to the hospital. They understood when they found that Martha was in the charity ward. Such a public avowal of poverty wounded Betty's pride.

Martha Patton had been one of the most faithful workers of the Auxiliary from its organization. She had studied stenography in high school, and planned to make money to go to college, and prepare herself for foreign mission work. Her mother's illness and death delayed her plans, and now she must give them up! She burst into tears when Miss Ray, Audrey and Janie stopped at her bed with their offerings of fruit and flowers.

"My dream of service in foreign fields is ended, girls," she sobbed. "I can never be well, the doctors say, although I may linger for a year. And worst of all—my brother Robert has run away!"

"Don't worry and grieve over what you cannot help, dear," comforted Miss Ray. "You asked the Father to lead and guide you in carrying on His work, and He will; because He never breaks a promise. Have you kept your eyes open for the work at hand, Martha?"

"No, I feel crushed by misfortunes. There seems nothing left to do but to submit to God's will. My father has had a cut in his salary, yet he must hire a housekeeper, and Betty is so wayward."

"The Auxiliary is going to adopt Betty as their special charge, so don't worry about her. And dear heart, you must pray for seeing eyes, and make use of the opportunities that come to hand."

"I will. Pray for me—all of you." All through the autumn and winter Miss Ray and the Auxiliary girls

were regular visitors to the hospital. There was never a visit that Martha did not find some patient for them to help. Sometimes it was to read God's word and pray with a suffering woman. Sometimes Martha had found a girl who was unsaved, and the way of salvation must be pointed out by the Guide Book. Always there were unlifting, helpful papers and books to be given to the nurses and all who would accept them. Occasionally the girls, with the permission of the head nurse, would sing sweet Gospel hymns, and then join hands and earnestly pray for Martha and the other inmates of the ward.

One happy day the Auxiliary girls brought thoughtless, wayward Betty with them, and Martha rejoiced to find her sister changed into an earnest Christian.

One afternoon late in October, Miss Ray and her girls went to the hospital to find Martha had been taken home.

"She was better," Miss Adams, the nurse, told them, "and the doctor thought the change might be beneficial, although there is still little hope of her final recovery. We all feel that it has been such a blessing to have her with us. She helped me find salvation, and not one who has been thrown with her, but is trying to lead a better life. May the Lord bless and spare her, if it be His will."

At the Patton home the Auxiliary workers met with a surprise. Mr. Patton had taken his family to Florida, the woman who occupied the house told them. The doctors had advised the change of climate for Martha. Mr. Patton had been offered a better position in a factory. This sudden departure of the girls who had been their special watch-care for so long, was almost like a bereavement from death to the girls and their leader. But there was other work to do and they must not waste time in vain regrets.

Several letters were received from Martha, telling of her improvement in health, but also of the bitter disappointment that came to her when she found that she must live in a community of Italians who were employed in a factory where her father was a foreman. Miss Ray promptly responded: "Open your eyes and use the opportunities at hand. Win those Italians for the Lord."

The answer came: "These foreigners are almost as ignorant and depraved as heathens. It is impossible to win them."

"Nothing is impossible with the Lord. We are praying for you and the heathen at your door," was the reply.

There followed a long, long silence, but never were the prayers for Martha and her work omitted at the Auxiliary meetings.

Two years later the Auxiliary was meeting with Audrey Reeves as hostess. The devotional service was closing when a young woman came limping up the steps and was greeted by the hostess:

Martha Patton! From where did you come to gladden our eyes and hearts?"

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"From my band of converted heathens, dear."

"And you really converted them?"

"The Lord converted them, using me to teach them His Word, and to secure an evangelist to lead them out and organize a church. Oh, girls, it is such a splendid church! As poor as those factory people were they pledged a thousand dollars to the Seventy-five Million Drive and they have paid every dollar."

*A fact.

They are a live, working Christian people. But I must share another joy with you. Miss Adams wired me a few days ago to come to my brother, who was ill at the hospital here. I found him better and deeply penitent. Now he is just what we all are—a sinner, saved by grace, through Miss Adams' efforts and prayers."

There was great rejoicing, followed by a chain of prayers of thanksgiving.

"Will you be my guest while here, Martha?" asked Miss Ray.

"Thank you, I can be with you until tomorrow. Then if my brother is able to travel I must return to Florida. Father can secure Robert work,—and my people—those Italians—need me."

"How is Betty?" asked Janie.

"She is preparing to go to foreign

fields to do the work I selected before the Master opened my eyes to the opportunity of helping the heathen at my door."

DENVER, COLORADO

If you are living in Denver and desire to find a Baptist Church that does not or never did receive people on their alien immersion or practice open communion, visit the Mountain View Baptist Church, corner of Bayoud and Grove Streets, of which I am pastor. This church was organized less than six months ago. There has been a continual growth since then. Sixteen were baptized last Sunday, five of which had been immersed in other denominations, one of which was a minister. We have over 200 on roll in Sunday School. If you come on the street car take car 75 going west. I find there are many Baptists from other states here, and many from the southern states, that do not put their membership in any church for the reason suggested above. We are not contributing to conventions that wink at alien-immersion or open communion, in their missionaries. For that reason this church is not associated with the Northern Convention.

—E. E. Rice is Pastor.
203 South Federal Blvd.

THE ANTI-SALOON LEAGUE By T. J. Bailey, D.D., Supt.

What about it any way? What is it? Is it a misnomer? What is its method of procedure? Has it any value, if so what is it? What does its name mean? These questions and many others arise in thoughtful minds and honestly seek answers. The writer undertakes to give a straightforward answer to them. This undertaking is not a plea for the existence of the League, but an honest enquiry about it; nor an effort to gratify any idle curiosity, and yet not to furnish material for the bootlegger to play with. The League work is too serious to admit of indulgence in anything light or trivial. The effort is in the interest of those who are honestly enquiring after the truth with the purpose of using it in the interest of law-enforcement, sobriety and better living.

What is the League? It is an organization formed for the one purpose of preventing and destroying the manufacture, sale and use of alcoholic beverages, which, as a liquid fire, are guzzled down the throats of human beings to the consumption of the highest ideals, the holiest purposes and the noblest impulses in the human breast. The National Anti-Saloon League was launched on December 18, 1895, in Washington, D. C., by uniting the Anti-Saloon League of Washington, D. C., and the Anti-Saloon League of Ohio, aided by forty-five other state, national and other local temperance organizations. Later the name was changed to the Anti-Saloon League of America, with headquarters at Westerville, Ohio. The Ohio and the Washington, D. C., Leagues were organized more than two years prior.

Prior to and until 1920, the United States were in legal partnership with the iniquitous liquor industry, and then liquor ran riot over our beloved land. The League's officers were, and have been from its inception, high-toned Christian gentlemen, not men picked from the ranks of the idle and inefficient, but culled from the ranks of the successful toilers in all vocations of life. And the supporters of the League, in the main, are Christian men and women. Some of the largest contributors, however, give for economic, others for scientific, and yet others for humanitarian reasons. It is the movement through which Christians of all denominations in the United States have united and worked more effectively for prohibition legislation than through any other reform agency. This does not mean that other organizations have not done well, or that they have failed to assist the League in its legislative work. They have performed nobly, but from the very nature of their organizations, they could not accomplish what the League did!

Each state now has a League, which is a component part of the Anti-Saloon League of America. The Mississippi League was organized in 1911, and has functioned continuously ever since. The League is non-denominational. In politics, it is non-partisan, going no further than to satisfy itself that candidates

stand four-square for prohibition and its enforcement. The League asks those persons who wish to become associated in its work this double question: Do you desire to see all alcoholic beverages destroyed and will you assist in their destruction? So far as League work is concerned, you may be a heathen, a Jew or a Christian; you may be a Catholic, an Episcopalian, a Methodist, a Baptist, a Presbyterian, a Lutheran, or of any other name. Some ask why the Anti-Saloon League since there are no legal saloons in the nation? While the name does not at this stage of development in the prohibition fight fit into the facts in the best fashion, yet as it was chartered under this name and as there would be difficulty in making the change, and since all know that the movement means war against the beverage liquor traffic and use in any shape, in any place, and to the death, it is thought best to let it remain as it is.

It is the policy of the League to place much emphasis in its work on educational matters, along the lines of temperance, legislative improvement, the necessity of law-enforcement and general information about prohibition condition, showing the nature and effect of alcohol on body and mind; to confer with law-enforcement officers, offering them whatever help it is able to extend, always making it perfectly clear that the League has no official authority whatever, and that it does not seek to interfere with officers' business in any way, but only to help the regularly constituted authorities; to gather information concerning violations of law to be placed in the hands of proper officers, and to co-operate with them as far as it can, assuring all informants that all information furnished it will be held in strictest confidence; to give citizens opportunity to contribute to the support of the League, as it has no means of support except voluntary contributions from its friends.

Has it any place in the activities of those laboring for better conditions? Is it really needed in the work of temperance and law-enforcement? If not, it ought to be discontinued. Prohibitionists in the state and nation attach much importance to its usefulness. All liquor makers, sellers and drinkers are declaring that the League is a useless wheel in the reform machinery. If you are unable to establish in your own mind by a course of reasoning its value, it seems that it would be conclusive that it is a powerful agency against the liquor business, when all sympathizers with liquor are endeavoring to destroy it. It is the only organization of men in the state for the promotion of temperance, prohibition and law-enforcement. Where might we have been without it? Of course no one can tell. Certainly it would not be reasonable to assume that temperance, prohibition and law-enforcement would have been more advanced without it. On the other hand, it would appear reasonable that all these are better off by its existence and labors. The federal prohibition director and his employees are kind enough to say that the League is of much value to them in apprehend-

ing and convicting law-violators. The existence of an organization of some kind is a necessity in each state; and it might just as well be the Anti-Saloon League as any other. This is necessary in order that each state may keep in direct touch with all that is going on at Washington touching the cause of temperance and prohibition legislation and enforcement. The National League maintains at Washington a strong legislative and law-enforcement bureau, which advises each state League each day, by mail, or if very important by wire, of all important developments there in prohibition circles and of all tactics employed by the wets in their efforts to defeat or weaken prohibition.

There are literally thousands of requests for information sent to the League every year by secretaries of conferences, conventions, associations, officers of various philanthropic and eleemosynary institutions and organizations, and by private citizens for the purpose of preparing accurate reports to their respective bodies. Most of these requests are from citizens of the state, but many hundreds of them are from other states, and quite a number are from foreign countries. Hundreds of standing chairmen of committees, appointed to report on temperance and prohibition at the next meeting of their respective religious and humane organizations, look to the League for data abreast with the day. Also the League supplies gratis thousands of leaflets, pamphlets and other literature needed, going just as far as funds will allow. It also undertakes to send speakers well posted on all phases of prohibition to all places requesting help, to carry up-to-date information, and to do their best in assisting in the generation of prohibition sentiment, and otherwise to help in every way possible in the improvement of conditions wherever they go.

As soon as candidates for state offices announce, the League gathers all available facts about them from printed records, if there are any, and from other sources, and formulates them ready to be sent out to all who request them. The Mississippi League spends annually over \$250.00 in the single item of postage used in sending out literature and other information, to say nothing of the cost of the literature it sends free, and the clerical and stenographic work required. The League keeps squarely up with all convictions, pardons and suspensions of persons sentenced to the state penitentiary for violating the anti-liquor laws of the state.

GULFPORT

An evangelistic campaign of unusual interest is reported by Pastor W. A. McComb of the First Church in which Pastor L. G. Gates of Laurel did some strong preaching.

The immediate results of the meetings were 27 new members, fourteen of whom came for baptism. The First Church celebrated on the 14th the first anniversary of Pastor McComb. During the year 182 new members were added to the church and every department of the church work was strengthened, and they begin their second year enthu-

siastically. There were 192 in the Men's Bible Class last Sunday. There were over 75 in the Woman's Missionary Society last Monday and their "Alabaster Box" offering was about \$175.00.

NOXAPATER REVIVAL, NOV. 30-DEC. 10

Our eleven day meeting closed the night of December 10th. There are now nine young women and one young man awaiting baptism and four others awaiting letters from their home churches. The spirit of worship and consecration was manifest in each service. The power of the gospel moved savingly upon many precious souls. The membership of the church was truly aroused and many dedicated themselves anew to lives of sacrifice and service.

This is our second series of meetings during this year—the other was held in August. That was during the vacation period, now there are two schools in session, both the grammar and high schools with about 200 pupils each. Many members of the faculties and student bodies were in attendance on every service.

The last meeting was opened by the congregation in an unusual manner. They came 15 minutes early and they "pounded" the pulpit until it seemed that a hundred pounds and more had been meted out to the pastor and family. A little later when the final offering was taken, they piled up the collection baskets with a generous gift for the visiting preacher.

I had read the words of Drs. Gunter and Christie, and the recommendations of others, all commending Evangelist Thos. J. Norsworthy in highest terms. The church and pastor felt that we should have a revival, and we felt led by the spirit to ask Brother Norsworthy to lead us in this special meeting. The Lord has smiled on our united efforts for the Master.

This brother preaches the Bible with faith, clearness and without fear or favor. His messages are searching, yet they come from a compassionate and loving heart. He strikes sin with heavy blows, points sinners to Christ Jesus as the only hope of salvation and puts due emphasis on the dedicated life of the believer.

Under God he has brought to our great Baptist denomination a wide range of observation and experience, a consecrated life of the student of the world and the Word of God. He is glad that he is a Baptist and he is moved forward by the expulsive power of his newly found joy in the Lord. Personally, I could wish that hundreds of our Baptist churches in Mississippi might have the privilege of hearing this beloved brother through an evangelistic campaign.

My Baptist people are stronger, the Baptist Record has several new friends, and subscribers, the new budget campaign has been stressed and a world-view of our Baptist program was ever kept before the church.

It is my prayer that the Lord through our Baptist brotherhood shall keep this untiring and consecrated brother busy in the Master's vineyard. —S. P. Morris, Pastor.

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East Mississippi Department

By R. L. Breland

West Church

The writer is closing his first year's pastorate at West. The outcome has not been all that any of us wished for. Though some very good work has been accomplished. Will say, however, that some splendid people live at West and many of them are members of the Baptist Church, and many belong to the other churches of the town, of which there are four, Baptist, Methodist, Presbyterian, and Episcopalians. Some one has remarked that the town is church to death, four in a town of 300 inhabitants.

Some of the members attend as regular and are as loyal as any people in the world, while many others have no real church-going conscience. These attend very little and seem to think that no harm is done because they show no interest in the work of the church. It greatly hinders the work, however, there and elsewhere, to have a goodly number of non-church-going members.

Some results of the work this year are eleven additions by baptism and two by letter. All these were splendid additions, and especially is this true of the two by letter, Rev. F. O. Lummas and Brother Nathan Oliver, who have organized a splendid Intermediate B. Y. P. U. that is doing good work. Brother Lummas is the popular public school superintendent, while Brother Oliver is leader of the B. Y. P. U.

The church lost three of its best members recently when Brother and Sister J. H. Arnold and Miss Gaddys Ferguson moved to Winona. Their going is regretted by all.

Brother C. E. White is the splendid Sunday School Superintendent. With regret we note the serious illness of his father, who is 86 years old. May the Father comfort the grieved and heal the sick one in my prayer.

Notes and Comments

The Kosciusko Intermediate B. Y. P. U. came to West the second Sunday and gave a splendid demonstration. Some twenty of the members were present. Miss Margaret Latimer was leader and Mr. Walter McCool, president. Their visit was helpful and highly appreciated.

Mr. R. Malcom Guess, Y Secretary of "Ole Miss", came down with some twenty of his boys from Oxford last week end and gave a splendid program in the various churches of Coffeeville. The young men acted their parts splendidly and did a good work in our city. They will be welcome again any time.

It is with a sad heart that I speak of the very serious illness of dear Brother J. R. Sumner of Water Valley. He is confined to his bed, helpless with cancer of the stomach. He has preached for many years and has done good work. A letter, card

or other kind of remembrance would be a fine service to this dying, faithful servant of God. Do it today.

ESCATAWPA

Brother Curtis Davis united with the Baptist Church here last Sunday. He has been a member of the Methodist Church for some time and was recently licensed to preach, but after a careful study of the Bible and Doctrines, he has decided to join the Baptists. He says, however, he feels the call to preach, and of course, we as members of the Escatawpa Baptist Church stand out ready to recommend him. As soon as he is baptized we hope to have him to preach for us and then if we see fit, which of course I know we will, we will license him. I have known Brother Davis since the first of June, and I know him to be a man who loves God, and loves God's Holy Word. He is a deep Bible student, spending much time in the study.

If any church is without a pastor and is looking for a young, live man, I can say they will not be doing wrong in giving Brother Davis a trial.

We stand ready and willing to recommend him to any church, and do hope that some church, or even if some pastor could use him as a supply.

His name and address: Curtis Davis, Escatawpa, Miss. For any further information they may write Brother Edward Nelson of Escatawpa.

Yours for the Master's service,
—H. L. Gaston, Pastor.

SOUTHWIDE CONFERENCE

At the Southwide Baptist Organized Bible Class Conference, which is to be held in Shreveport, Louisiana, January 13-15, 1924, a special session will be devoted to the Organized Class in the rural schools. This conference will be in charge of a practical worker, who, himself, developed a AA-1 Standard School in North Carolina and the speakers will be practically country church workers.

In an extensive survey recently made through the Statistical Department of the Baptist Sunday School Board, Nashville, Tenn., the rural situation has been set forth very clearly. It is surprising how many Country Sunday Schools are today put in the front rank because of their efforts. They have well organized Sunday Schools with Teacher Training Classes, and all the helpful things that the city folks enjoy. The figures put out by this Statistical Department, however, show that the percentage of church members who attend the Sunday School in the country is very much below that of the city.

Dr. I. J. Van Ness, Secretary of the Baptist Sunday School Board at Nashville, Tenn., says that the Southern Baptists are becoming solicitous about the development of their country churches. Through the Baptist Sunday School Board and the various state organizations, extensive campaigns have been conducted to carry to these country

churches the message of a better Sunday School. Experience has shown that wherever there was a genuine purpose the rural Sunday School has as good a chance as the one in the city.

It is the belief of many Sunday School workers that the next great step in connection with the country Sunday Schools is to induce these schools to pay more attention to the Organized Classes for men and women. These Organized Classes are great powers in the city Sunday Schools, but they are not as extensively conducted in the country churches.

Dr. Van Ness expressed the hope that many representatives from the country churches in the vicinity of Shreveport will come in for this special conference, which will be held Wednesday afternoon, January 14th, at 2:15, and Thursday afternoon at 2:15.

BAYLOR COLLEGE Winter Term

The winter term of Baylor College will open January 2. By coming then and staying through the spring term and the first term of the summer school, closing August 14, a student can get in a full session.

The college has large loan funds that are available where recommended. Baylor College has greatly strengthened and enlarged her faculty both for the regular session and the summer terms. Baylor College has furnished from her faculty three college presidents during the past five years—Dr. Bowden, for a Teachers' College in New Mexico; Dr. Hunter, for the State Teachers' College in North Carolina; and Dr. Splawn, for the University of Texas.

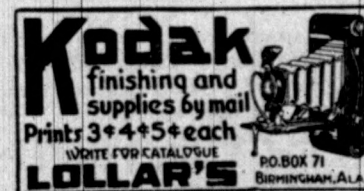
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Is now ready for sale and distribution. The best song book we have published. Suitable for Church and Sunday School. A number of fine invitational songs for revivals. 192 page shaped note edition. Price single copy 35 cents, \$3.60 dozen, \$14.50 for 50 copies, and \$28.50 for 100 copies. Order direct from The Teachers Music Publishing Co., Hudson, N. C.

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These facts speak in more eloquent terms as to the character of our faculty than any statement that could be made.

In addition to our standard courses leading to standard degrees, the college maintains a first-class academy, wholly separated from the college. This academy has all Southern affiliation. Then with Walter Gilewicz in piano, Irving Miller in voice, Kenneth Wood in violin, Mrs. Pierce in choral work, Misses Wells and George in theory and harmony, Miss Walters in oratory, Miss Latimer in expression, and Miss Stuart in art, together with many assistants, Baylor College has a Fine Arts Department of which any college might well be proud. The college also has a strong department of Home Economics and Business.

There are students enrolled from 200 Texas counties and from 25 states. This includes 47 from Oklahoma, 32 from Louisiana, 12 from Arkansas and 25 from Mississippi. It is a liberal education to live for a year with such a student body and faculty.

For additional information write or wire

—J. C. Hardy, A.M., LL.D.,
President of Baylor College,
Belton, Texas.

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of head or throat is usually benefited by the vapors of—
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CAN YOU ANSWER THESE QUESTIONS?

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2. GOD is giving MARVELOUS SUCCESS to such FOREIGN MISSION WORK as we are attempting.
3. More YOUNG PEOPLE than ever before say that God has called them to FOREIGN MISSION SERVICE.

What do these things mean? Is this the time for Southern Baptists to give LESS to FOREIGN MISSIONS or to give MORE?

Who will take the responsibility for not entering or abandoning fields where God has made marvelous opportunities for the gospel? Of retiring when God's blessing on the work is so bountiful? Of denying young people the privilege of a service to which God has called them and for which they have spent years to fit themselves?

No audible voice from HEAVEN could more plainly speak to Southern Baptists than these facts speak. WHO WILL TAKE RESPONSIBILITY FOR CONTINUING RETRENCHMENT?

UNLESS the Foreign Mission Board's receipts are INCREASED PROMPTLY, EVEN MORE DRASTIC retrenchments are inevitable.

FREE LITERATURE will be sent to those who will read or distribute it

J. F. LOVE,
Corresponding Secretary
Foreign Mission Board, S. B. C.,
Richmond, Va.

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D. M. Nelson, Educational Secretary
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COLLEGE NOTES

Woman's College

The basketball team went to Runnelston for a practice game last Friday afternoon.

Rev. A. L. O'Briant and Rev. James Street of Charleston, Missouri, were visitors at chapel Tuesday.

The College Church is holding a Sunday School Teachers' Training Class this week. Rev. A. L. O'Briant and Rev. S. A. Wilkinson are conducting the classes.

Miss Ruby O'Mara of the class of '19 was a visitor in chapel Tuesday.

Dr. Johnson has just signed a contract for a pipe organ to be installed in the college auditorium about the middle of February.

Miss Trotter entertained the Home Economics Club with a party in the Home Science rooms Monday night. A special feature of the party was "The Floral Marriage". About 25 were present. A salad course was served.

The Junior class will entertain with a Christmas party for its little sister class, the Freshman, on Saturday night.

A Y. W. A. program of unusual note was given Wednesday morning in chapel. The play was written and directed by Miss Ethel Ward of Raleigh, Miss. "The Christmas Spirit", as it was called, showed America giving the Christmas spirit to the heathen countries by telling them the story of Christ, God's Christmas gift to the world.

The Good Samaritan spirit was demonstrated last week by many of the M. W. C. girls. A call came from Miss Wessie Boyd, a graduate of '24, asking for clothes for many of the girls in the mountain school at Eldridge, Alabama, whose clothes had burned when one of the dormitories burned. The girls responded nobly and two boxes of clothes were sent.

Dr. J. L. Johnson returned from Memphis, Tenn., where he has been attending the Southern Association of Colleges.

Sunday was special day for the Campaign.

Cecelia Durcherl.

Mississippi A. and M. Notes

At a mass meeting of the student association on last Tuesday morning a system of student government was unanimously adopted by the students of this institution. The students also made certain resolutions to keep the morale of the student body ever on the upward trend, which were also adopted at this meeting.

It is believed and hoped by all that this was one of the greatest days in the history of the institution—a day when the students awoke to the fact that their moral standards

were on the decline and took immediate action to alter the situation. It was the purpose of this change to draw the student body and faculty into a closer relationship with one another that there might exist a more amiable feeling between the two in order that they may work in harmony for the one great purpose—a greater A. and M.

The system provides a student council consisting of four members from the senior class, three members from the junior class, two members from the sophomore class, and one member from the freshman class. This council is to act as a discipline committee handling all cases of discipline that may arise.

The Extension Department held its annual conference here for the past week. The campus has been alive with men and women who represent the Extension forces over the entire state. Mr. Hill and Mrs. Kinley from Washington, D. C., were among the distinguished guests of this department on this occasion.

W. M. Covington.

Hillman College Notes

Hillman has had a rather unusual record so far this session. Not a single boarding student has had to quit school for any reason. The dormitories are full to overflowing. Several students have wanted to enter since the session opened but were informed that there were no vacancies. There has been no serious sickness. The work has been exceptionally good.

It is possible that some vacancies will occur during the Christmas holidays. Those who are interested in entering for the second semester should write at once.

The Hillman girls have been regular attendants at the revival services which are being conducted at the Clinton Baptist Church by Dr. Austin Crouch. The stirring messages of Dr. Crouch have been very inspiring to the girls. Many of the Christians have reconsecrated their lives to God. The teachers have lightened the work in order that the girls may attend the services regularly without interfering with studies, which is greatly appreciated.

Mr. Berry attended the meeting of Southern Colleges, in Memphis last week. The Southern Association of Colleges for Women changed the constitution so as to include junior colleges. Hillman, Ward-Belmont, and a junior college in Raleigh, N. C., were admitted to membership.

Mississippi College

Mississippi College faculty and student body has been taking part in the revival meeting for the past two weeks. The classes each day

have been shortened and the chapel omitted in order that all might attend the morning service. Great crowds of students and townspeople greeted Dr. Crouch in each service. There was one profession of faith from the student body. A number of the students surrendered to the ministry and other forms of service.

All the boys have been looking forward with a great deal of enthusiasm to December 20th. The college is granting an extended holiday to begin on that day, and it seems that a number of the boys are desirous of going home to see mother and dad and Sally. The holidays this year extend to January 6th.

The Mississippi College Band has returned from a ten day tour of North Mississippi, its first trip of the season. The itinerary of the trip included Winona, Grenada, Holly Springs, Ecru, Pontotoc, Blue Mountain, Newton, Louisville, and Mathiston. The band, under the capable direction of Prof. Kalinowski, is meeting with popular favor wherever it appears. The College Glee Club will make its first tour just after Christmas. Dates are now being made for the trip.

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Now is your great opportunity to save money on new pews for your church.
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The School

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HILLMAN COLLEGE

FOR YOUNG LADIES

Clinton, Miss.

The dormitories have been filled to overflowing and students have been turned away this Fall because we could not accommodate all who applied for places. There will probably be room for a few new students after the holidays. If interested for this session or next, write for catalogue.

M. P. L. BERRY, President.

The annual football banquet was given by the student body on Tuesday night in Jennings Hall. This annual affair is a big event on the athletic calendar of the college. Addresses were made by the student body president, George Gandy, the coaches, Mr. Bohler and Mr. King; and by Mr. Cliff Williams of Meridian. Football letters were awarded to the varsity men, and H. D. "Mama" Laird was elected captain of the football team for next year.

Merrill D. Moore.

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Merrill D. Moore.

Thursday, January 1, 1925

THE BAPTIST RECORD

13



MEN'S BIBLE CLASS, MORTON, MISS.
This picture was taken near the close of a Contest between the Men's Bible Class at Morton and the Men's Bible Class at Pelahatchie won by a small margin. F. L. Coker is the teacher of this Class, and he is a good one. The Class is doing good work, though not this large all the time.
—R. L. Wallace, Pastor.

Clarke College News

Newton, Dec. 10, 1924.

Exams are on at Clarke this week. Beginning Tuesday morning they will continue through Friday.

Friday afternoon the girls from Magee High School will be at Clarke College for a basketball game. Coach Faulkner is working the girls hard preparing for the contest.

Thursday night the Choctaw Band will be here. A recital will be given. This is indeed a treat for the students of Clarke College and the people of Newton.

The call was sounded last week for the entire basketball squad to begin practice. This work under Coach Joe Bush. A hard workout will be given the candidates each afternoon.

Last week the election was held for electing "Who's who" for the Seer. There was much canvassing done among the different candidates and considerable excitement over the contest. The annual staff is very busy this week rounding pictures into shape for engraving.

M. P. Harris.

Hillman College Notes

The Hillman Y. W. A. gave a Christmas tree to the children of the Ministerial students in Mississippi College on Thursday evening in the Clinton Baptist Church. There are forty-two children and each one of them was adopted by a Y. W. A. girl. The personal service committee of the Y. W. A. had direct charge of the work, and all the girls seemed to be as enthusiastic as the children to whom the gifts were presented. The Y. W. A. is probably doing the best work it has ever done and has enlisted a larger per cent of the students than ever before.

The holidays this year will extend to January 5th. Usually there are a few students who do not return after the holidays, but it is expected this year that enough new students will enter to fill every place left vacant. Hillman has had a remarkable record so far this year both in attendance and in the quality of work done.

Mississippi College

Brother Emerald Causey was ordained to the full work of the gospel ministry by the Clinton Church in session Wednesday night. Brother Causey is from Liberty, Miss., and is a Junior in Mississippi College this year.

The ordination sermon was preached by the pastor, Dr. Lovelace, who spoke to the candidate and the congregation from the third chapter of First Timothy. More than twenty ordained ministers and deacons participated in the ceremony of the laying on of hands.

Brother Causey becomes pastor of the church at Pearson immediately, though continuing his work at Mississippi College.

All the students of Mississippi College have left for the Christmas holidays, which began on Friday. The holidays this year are the longest that have ever been given the students of Mississippi College, continuing two and one-half weeks, and ending on January 6th.

Before the holidays began, the two Literary Societies made their selections of their respective Anniversary Tickets. The place of Anniversarian, the highest honor within the power of a society to bestow, and one of the highest student honors of the college, was given to W. B. Tennyson, of the Hermenians, and C. L. Hester of the Philomatheans. C. N. Travis was chosen First Orator of the Hermenians, and J. E. Helms and D. A. Magee, Second and Third Orators, respectively. George Gandy was chosen First Orator for the Philos, with Robert Burns and Roy Wilson Second and Third Orators.

The Anniversary Occasions of the two societies are held in the spring each year, and looked forward to as being the high spots in the Societies' calendars. The Hermenians hold their Seventieth Anniversary Occasion on the third Saturday night in April, and the Philomatheans on the fourth Saturday night of the same month.

Merrill D. Moore.

WANTED Capable high class salesmen to sell fruit and shade trees, a pleasant and profitable line. We want only honest and reliable salesmen who can and will work, and will pay well for services rendered. General knowledge of orchards and shade trees desirable. Write for offering references. Howard Hickory Co., Hickory, N. C.

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Will have on the twenty-fourth the greatest opening in all her history, but still has desirable rooms in each dormitory for all who may yet apply. For room reservation write or wire
J. C. HARDY, President,
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PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD
THE MEMORIAL SUBLIME
LITERATURE, INCLUDING TESTED PLAN FOR SECURING CHIMES SENT UPON REQUEST
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HEAVY FRUITER—3 bales an acre, earliest cotton, 40 bolls weigh pound, 45 per cent lint, wonderful cotton. Write for special prices. Vandiver Seed Company, Lavonia, Georgia.

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Silent Partner?

A partner who works night and day, every day in the year; who will always advance you money; who is always working for you and gives you all he makes; who is absolutely safe?

When you have a savings account in this bank, you have that kind of a silent partner. Come in and meet him today.

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STANDS FOR HIGHEST IN CHRISTIAN EDUCATION

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Ideal College Location

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EXPENSES MODERATE

ENROLLMENT OF 526 COLLEGE MEN PAST SESSION

Member Southern Association of Colleges

Apply for Catalog

J. W. PROVINE, Ph.D., LL.D., President
Clinton, Mississippi

ELLIOTT

To the Baptist Record, in honor of Brother John Broadus, who has pastored our church at Elliott, Miss., for the past twelve months and whom we believe to be a pure gospel minister, preached his final sermon on December 7th at eleven o'clock. Brother Broadus is very highly esteemed by all who know him and it is regretted very much by the church to not be able to keep him over another year, but on account of the church not being able to pay him a salary that would justify him in coming the distance he has to come, it was necessary to call a pastor close to home, where the expense will not cost so much, as we are trying to build or rather add Sunday School rooms to our church. We believe Brother Broadus to be one of the surest and best men in the work he is doing. We know and can testify that he is doing his best to preach the gospel as it is written and to advance the cause he now stands for. We are praying that the Lord will bless him as he journeys along through life, trying to obey his Master and spread the gospel as he goes. We are sincerely grateful to him for his work for us during 1924, and hope some day we will be able to have him back again. We know not where the Lord may send him but wherever he may be called we know that his service will be for the honor and upbuilding for the Master.

T. A. Hoton,
J. S. Mills,
G. A. Nail.

COLISEUM PLACE BAPTIST CHURCH

1376 Camp Street

Brother H. R. Holcomb, pastor of the First Baptist Church, Mansfield, La., came to us Monday night, November 24, for a two weeks' meeting. The Lord and the people were with him from the very first service till the benediction of the last service last Sunday night. The visible results of the meeting were 63 additions, more than half of whom were on profession of faith for baptism. I baptized 23 last Sunday night, including my own and my only son, and there are others to be baptized. A crowded house witnessed the solemn scene.

It was generally agreed by those who heard all of Brother Holcomb's messages that they were the greatest evangelistic messages heard at Coliseum in many a day. His morning sermons the second week were on "The Second Coming of Christ". Oh how he did magnify the Word, the Church, and the Christ! He had only two themes—"Utterly and eternally lost without Christ", and "Completely and eternally saved in Christ". I have never heard the plan of salvation made more plain.

In addition to the large crowds that heard his sermons at the church, hundreds of people, including shut-ins and the blind and sick, heard the entire services by radio over the church station, "WABZ, The Station With a Message". One man wrote in that he heard the sermon last Sunday morning while sitting in his

Morris chair at home, convalescing from sickness, the first sermon that he had heard in 17 years, and "the sermon reached my heart", said he.

—L. T. Hastings, Pastor.

FROM BROTHER WALL

I beg to enclose herewith my check for two dollars in payment of subscription to the Baptist Record, which I have read with profit and pleasure through fourteen years; it seems to get better each year, "to grow old gracefully". My prayer is that it may live long enough to find its rightful place in every Baptist home in Mississippi, bringing to each home the inspiration and help that it brings to my own home.

Our work goes well. Our church, so I am told, is the only large church in this great eastern section which has met its quota to the 75 Million Campaign. By the Lord's help we have met ours, and are two thousand beyond, and hope to go another thousand before the close of the year.

My health is good, and that of my family. One thousand blessings upon the saints in Christ in dear old Mississippi. I love all of you.

Sincerely,

Goldsboro, N. C.

CLINTON REVIVAL ENDS

The meeting at the Clinton Church came to a close on Thursday night. Dr. Austin Crouch, the preacher assisting Dr. Loveless, the pastor, preached a powerful series of sermons, pure gospel sermons, which were so clear that no man could fail to understand the gospel message. Dr. Crouch proved himself to his Clinton congregations, as he has to numerous other congregations in Mississippi and the Southern states, a preacher of great power.

The headlights of the meeting were his sermons on Isaiah 53:6; "Hell"; "Heaven"; "Salvation, Rewards and Chastisement", Mark 15:34; "My God, My God, Why hast thou forsaken me?" "A Special Children's Service"; "God's Man"; and finally, his sermons on the last day on Romans 8:28, "All things work together for good to them who love the Lord", and on John 3:16. On Monday night when he preached on "God's Man", there were over twenty young men and women who signified the surrender of their lives to Christ and His service. The same service resulted in a large number of reconsecrations.

There were twenty additions to the church, seven upon profession, and thirteen by letter. Aside from the visible results, the great deal of constructive preaching has done a great deal of work that may be expected to bring forth fruit in the near future.

—Reporter.

The Clinton Baptist Church was one of the first to complete and turn in the results of the canvass for the 1925 program. Reports to date show pledges to the Unified Program amounting to \$5,134.50, besides a number of cards pledging tithing, but specifying no amount. This

pledge is \$134.50 above the amount asked of that church, which was \$5,000.00, itself a twenty-five per cent increase over the quotas for the Campaign.

—Reporter.

M. S. C. W. News Notes

Christmas time has come and with it the joy of giving a tree for twenty-five little children. The Christmas carollers were there. And who would ever have guessed that these were some of the girls? Why it was only that splendid group trained by Miss Margie Morris, consisting of Cammie Morris, Beatrice Ross, Ruby Gaines, Mildred Whittington and Elizabeth Kennedy. And just at this time Santa Claus sent in a telegram that he would be on time. Miss Nuchols, our B. S. U. president, told charmingly a Christmas story, and another telegram arrived from Santa saying that he would be there in ten minutes. Miss Mary Etta Buchanan held the little folks spell-bound while she told of a visit a little boy made to the home of Santa Claus, and hardly had she finished when Santa himself came bouncing in, bells a-jingle and a-tinkling. It was a happy time for the twenty-five children and for the group of college girls who witnessed the occasion. And not the least happy were the girls who had made the tree possible nor our pastor, Brother Franks, who enjoyed the evening "thru the eyes of Santa Claus".

As the year comes to a close we are happy over results already seen among our Baptist girls. On last Sunday there were 114 who were 100% pupils. Last month there were five who were perfect the entire month. December proved a miracle. There were 85 who were 100%. Reports and a bulletin letter are being sent to the parents of every Baptist girl at M. S. C. W. and the 85 parents whose daughters received 100% should be just as proud of this grade as of any mark in any literary subject. While the class mark indicates intellectual progress and attainment, this mark in S. S. indicates the building of character and is somewhat of an indication of the spiritual life of the girl.

Noon-day prayer meetings have been well attended. Subjects have been centering around "The Christmas Spirit", "Others", "Unselfishness", etc. Those who have led are: Myrtle Baker, Margaret Meyers, Brother Franks, and others.

In making the every member canvass at the church this week many of our girls have pledged to the 1925 program. There are 63 who are members here, and we hope to make the pledge 100%.

We are sorry to have lost several of our Baptist girls recently. Miss Edna Ford was called home on account of the death of her sister; Miss Gala Berry's father has been ill, so she had to leave; Miss Bertha Gibson was called home. We hope each of these may return to us after the holidays.

IN MEMORIAM

IN MEMORY OF T. N. FRANCIS

Who Died November 27, 1924

We, the Adult Bible Class, cannot understand why God deals with us as he does, but we know He never makes a mistake, so we bow in humble submission to our Father's will. For "The Lord giveth and the Lord taketh away. Blessed be His name." In the homegoing of our friend and brother our community and church have sustained an irreparable loss. We rejoice that we grieve not as those who have no hope and we commend the heart-broken wife and daughters to "Him who doeth all things well."

Resolved, That in the death of our brother our community has lost a worthy citizen, our church an active and efficient member, our Sunday School an earnest worker and our class an ideal example worthy of imitation. We can truly say of T. N. Francis that he possessed qualities that inspire pure living and high thinking, that express themselves in acts of helpfulness and brotherliness.

Resolved, That we extend our sympathy to the bereaved family.

Resolved, That a copy of these resolutions be furnished the Meteor and Baptist Record for publication and a copy be sent the family.

(Signed)

J. S. Tillman,
A. S. Thomas,
W. C. Scott,
Committee.

Obituary

Mrs. Annie J. Collins Shoemaker was born May 17th, 1862, and departed this life December 12th, 1924. She married D. T. Shoemaker January 28th, 1885; joined the Baptist Church in 1895, and has been a consistent member ever since. She so lived that when the time came for her to go, she longed to go out of the pains and be with her Savior. She was the mother of ten children, of whom six are living, three sons and three daughters. She leaves three sons and three daughters and husband to mourn her loss. Sleep on, dear sister, until Jesus comes.

Her Pastor,

—J. F. W. Lowrey.

The curtain falls on our fall work—the work of 1924. All has not been accomplished that might have been, but we feel happy over a good beginning. All but 62 girls have been enlisted in Sunday School; five study courses have been offered; also a course in Bible; noon-day prayer meetings have been held daily; one missionary play has been given; the four organizations of our Baptist Students Union are going well; 90 study course awards have been given, and we now turn to the New Year with a greater determination to go forward.

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T. N. FRANCIS

mber 27, 1924

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COLUMBUS FIRST CHURCH
REVIVAL

Dr. W. F. Powell, of Nashville, Tennessee, and Mr. Stanley Armstrong, of Memphis, Tennessee, closed a few days ago a very successful meeting with the First Baptist Church of Columbus. Dr. Powell is a great preacher of the old time gospel of repentance and faith, and bringing forth fruits meet for repentance. He made no effort through facetious frills and furbelows either in his messages or in his methods to catch the popular crowd. He placed his faith in the drawing power of the uplifted Christ and in the faithful proclamation of the truth in the Holy Ghost. The crowds came. He made his appeal to their hearts and their consciences and many of them, forty-nine in all, were led to take their stand publicly for the Lord in the church.

Mr. Armstrong, the singer, did his work equally well. He stuck to his job of leading the music with an eye single to the best interests of the meeting. He made no effort at a display of his musical talent, either in his solos or in his directing of the choir and of the congregation, though he has great talent in both lines. He had no list of jokes to tell; he did not try "to be funny". He simply sang and directed the singing of appropriate gospel songs. We feel that the Lord sent both of these men to Columbus. Though the meeting was not a Union meeting, other churches in our city reaped great benefit from it.

The Columbus First Church now has nearly nine hundred members, having received into its membership during the last four years about five hundred new members. Its Sunday School has more than doubled in attendance in this time, averaging now about eight hundred. Its W. M. S. has enjoyed similar growth; its B. Y. P. U.'s have multiplied eight-fold in the number of Unions; and ten-fold in attendance. It has now eight Unions with a regular attendance of over two hundred young people. The church this calendar year will have given to all purposes over \$25,000. It is mapping out its plans for 1925 on a still larger scale along all lines. "Forward" is its watchword, and its enlistment slogan is "Work for everybody and everybody at work". We do not claim yet to have attained; in fact we are far from our goal, but we are pressing on.

A word in this connection to the Baptist patrons of M. S. C. W. and the pastors back home would not perhaps be out of order. We are seeking in every way to enlist the Baptist girls at our great State College for Women in our church activities. We want them to have the opportunity of observing and having part in a church that is really trying to stay "on the job" for the Master. We need the co-operation of the parents and pastors at the home end of the line. This year we have met with unusual success in our efforts, due largely to the efficient services of our Baptist Student Secretary. There are now 383 Baptist girls at the M. S. C. W.; 330 of these are enrolled in Sunday School in the two churches; 63 have put their letters

in the churches here; 33 have subscribed to The Baptist Student; 25 have enrolled in the Y. W. A.; 60 attend B. Y. P. U.'s; an average of 30 attend the daily prayer meeting in The Baptist Room; 19 attended the Student Conference at Hattiesburg; five study courses have been given with 88 awards; two missionary pageants have been given; continuous courses meeting twice a week each in S. S. and B. Y. P. U. work are being given; a class in the New Testament (now studying the Gospel of John) meeting twice a week is being taught, and many other efforts we are making to hold the girls true to their church while they are in college. They are responding nobly, but we need more help from the parents and pastors back at home. During the Christmas holidays a good heart-to-heart talk with your daughters would help. Let them come back to us when school opens after the holidays with their minds made up to join one of our Baptist churches and to be faithful in attendance both at S. S. and the preaching service, and to take at least one course that is being offered by our Student Secretary.

—Reporter.

COLPORTAGE

About twelve years ago my brethren called me from a busy pastorate to the colportage work of Lebanon Association. After a few years I was called as a State colporteur. Believing the call to be directed of God I entered into the work with a consciousness that my senior partner, Jesus, would help me to do a constructive work that would reflect honor upon the Baptist cause in Mississippi.

So from year to year I made a careful and prayerful study of the work in hand; I am now fully convicted that the Lord is well pleased with the work and being led as I am by the Holy Spirit, who gives me success beyond my most sanguine expectation, and I am now convinced that nothing is impossible with God. If God is with us and the Spirit is heading, success is sure. I believe with all my heart "That we can do anything we want to do if we want to bad enough, provided we are willing to put forth the effort necessary to accomplish that end followed by the blessings of God."

I am writing this to encourage those who may read this article to "Attempt great things for God and expect great things of God."

Wishing all true success, I am sincerely yours,

—L. E. Lightsey.

COUSHATTA, LA.

Home Board Singer Mr. P. S. Rowland, of Macon, Ga., assisted me in a great way in a twelve days meeting in the Coushatta Baptist Church. Twenty-seven accessions—twenty-one by experience and baptism. Our church raised over \$1,400.00 during the meeting. They paid their deficit to the 75 Million Campaign.

Yours in His service.

—W. M. Wear.

EAST MISSISSIPPI
DEPARTMENT

By R. L. Breland.

Truth

Pilate asked, "What is truth?" Well, what is Truth? It should be spelled with a capital "T" for Truth is synonymous with God. Jesus said, "I am the Truth." So Truth is the essence, fact and fundamental of God. Truth, like God, had no beginning and like Him it will have no ending. Then well it may be said that Truth is eternal and will never die. The poet said it well when he wrote, "Truth crushed to earth will rise again."

The great system of Truth of which Jesus was speaking is those ever-existing principles, justice and life—the doctrines of the Word of God—that have been always, exist now and will exist when the last person on earth is dead, and will still have existence in eternity. What men may do, say or decree will never change the Truth. Some atheists met the other day and resolved that there is no eternal hell. This resolved by poor, sinful, deluded men did not alter the Truth, as spoken by Christ, "And these (the wicked) shall go away into everlasting punishment." (Matt. 25:46.) Jesus answers Pilate when he says, "Thy Word is Truth." (John 17:17.) Amen!

Notes and Comments

The revival meeting at Water Valley resulted in a goodly number of additions to the church, and Pastor J. G. Lott is rejoicing over the new interest created in the membership.

The church at Duck Hill will ordain four fine brethren as deacons the fourth Sunday in December.

Mt. Sinai Church, Neshoba County, has again decided to plant six acres in a general cotton patch for the Lord next year. Their patch was a success this year. Let other churches try this plan.

Now and then the writer receives letters expressing appreciation for his efforts to help the cause through his writing to the Record. He wishes to express his thanks to those who have thus encouraged him in the work.

Sympathy is extended to Dr. J. D. Ray, the beloved pastor at Starkville, in the death of his aged father in Alabama, which occurred recently. This good man had been a minister of the gospel for more than fifty years.

We regret to learn that Dr. N. W. P. Bacon has decided to leave our state where he has wrought so well and goes to Rayville, La. We wish you well, brother, but hurry back.

The Baptist Church at Philadelphia and her pastor, Elder W. H. Shirley, are all enthusiastic over the new \$40,000.00 brick building now in contemplation. The present building is too small to accommodate the growing congregations since the pastor has been driving home some powerful truths, giving sin an open light. The truth always wins.

The question is asked, are Baptists Protestants? Baptists are protesters but not Protestants. Protestants are those who protested against the iniquities of the Roman Catholic Church and came out from her and formed separate denominations. Those began with Martin Luther and now are represented in a number of different orders, while the Baptists protest against the iniquities of Rome and her encroachments upon the right of others, yet the Baptist Church did not come out of Rome for it was in existence before Rome existed, hence I say they are protesters but not Protestants.

When it comes to union meetings in the sense that all denominations write and have a revival I am unalterably opposed to them. If any one denomination writes and secures a preacher of that faith and order to do the preaching I feel that to be all right I am glad to co-operate as an individual in meetings of other faiths but not to unite as a church by vote and do so. When union comes in, the church is bound to stand by the meeting whatever the preaching may be and however unscriptural the methods practiced. In co-operations as individual members when anything does not suit us we can drop out and have nothing more to do with it. Each member in co-operation is responsible for himself, but when we unionize, the church has already endorsed the conduct of the meeting and the doctrine preached. This I can never do and will not. I believe in standing by the teachings and practices of the Bible. When anybody leaves that I am down and out. So I can't unionize with others.

75 MILLION CAMPAIGN
RECEIPTS FOR NOVEMBER, 1924

Church	County	Amount
	Adams	
	Alcorn	
Farmington		10.00
Tishomingo Chapel		38.00
Tuscumbia		5.80
	Amite	
Gillsburg		23.00
Liberty		105.00
Mars Hill		126.00
Mt. Pleasant		15.00
New Zion		15.00
Mt. Vernon		15.00
	Attala	
Beulah—Center		5.00
Long Creek—Sallis		50.00
Providence		15.00
Williamsville		20.00
	Benton	
Hickory Flat		57.50
	Bolivar	
Cleveland		94.72
Duncan		8.05
Gunnison		312.00
Merigold		5.81
	Calhoun	
Banner		17.45
Meridian—Vardaman		10.00
Midway		5.00
Mt. Comfort		9.20
	Carroll	
Carrollton		5.85
Centerville		3.00
New Salem		35.00
	Chickasaw	
Houlka		31.00
Houston		145.00

Church	County	Amount	Church	County	Amount	Church	County	Amount	Church	County	Amount
Providence—McCondy		17.50	Carson	Jeff Davis	5.00	Unity		6.00			
Sparta—Amity		6.50	Ebenezer		17.00	Winona		12.30	Doddsville	Sunflower	
Van Vleet		5.00	White Sand		15.00	Dixon	Neshoba	5.00	Drew		
Woodland	Choctaw			Jones	8.00	Hope		27.50	Holly Grove		
Beulah		2.00	Blodgett		16.00	Neshoba		189.85	Indianola		
Concord		108.00	Centerville		254.00	Macon	Noxubee	16.60	Jones Bayou		
Fellowship		21.00	Laurel 1st		12.38		Newton		Roundaway		
Mt. Pisgah	Claiborne	6.70	Mt. Olive		141.20	Bethel		5.00	Sunflower	Tallahatchie	
Hermanville		11.00	Pine Grove	Kemper	122.13	Center Ridge		4.00	Ascalmore		
Pattison—Martin		2.00	Electric Mills		24.00	Chunky		9.00	Cascilla		
Port Gibson		19.75	Friendship	Lafayette	225.50	Good Hope		10.40	Tutwiler	Tate	
Pleasant Grove	Clarke	15.00	Tula		23.00	Hickory		51.80	Hickory Grove		
Quitman		136.99	Mt. Zion	Lamar	7.75	Lawrence		25.00	Mt. Manna		
Union	Clay	70.00	Oloh			Liberty		23.50	Mt. Zion		
Pheba		6.00		Lauderdale	7.00	Mt. Pleasant		14.50	Tyro		
Siloam		2.00	Daleville		52.00	Oakland	Oktibbeha	29.00	Wyatte	Tippah	
West Point		16.00	Hickory Grove		450.81	Union					
Coahoma	Coahoma	187.60	Kewanee		314.53	Adaton		8.00	Academy		
Jonestown		60.94	Meridian 1st		20.00	Bethesda		8.00	Harmony		
Lula		5.00	Meridian 8th Avenue		202.89	Pleasant Ridge		12.00	Ripley	Tishomingo	
Bethel	Copiah	137.26	Meridian 15th Avenue		135.00	Sturgis	Panola	195.00	New Prospect		
Carpenter		25.00	Meridian Highland		39.35	Courtland		3.00	Tishomingo		
Gallman		5.75	Russell	Lawrence	41.50	Crenshaw		20.18	Dundee	Tunica	
Pleasant Hill		21.89	Toomsaba		5.00	Good Hope		75.00	Union		
Poplar Springs		2.00	Newhebron		36.50	Sardis		24.50	Beech Springs		
Spring Hill		65.00	New Hope		43.50	Union	Pearl River	46.00	Bethel		
Sylvarena		4.08	Nola		22.00				Beulah		
Mt. Horeb	Covington	44.08	Oakvale		9.00	Beaumont	Perry	7.30	Ingomar		
Mt. Olive		15.25	Providence		5.00	Prospect		5.00	Jerico		
New Hope		1.50	Shiloh	Leake	25.00	Richton		357.00	New Hope		
Sanford		6.00	Lena				Pike		Pleasant Ridge	Walthall	
Seminary		300.00		Lee	5.00	Balachitto		126.30	Magees Creek	Warren	
Eudora	DeSoto	32.47	Center Hill		94.50	Magnolia		274.25			
Hattiesburg Main Street	Forrest	90.00	Shannon	Leflore	28.50	McComb East		37.84	Hollandale	Washington	
McLaurin		5.00	Sidon		5.50	McComb First		630.49		Wayne	
Providence		130.50	Bethel	Lincoln	43.75	Mt. Zion		3.00	Chicoga		
McCall Creek	Franklin	24.50	Bogue Chitto		4.00	Silver Creek		20.00	Clara	Webster	
Meadville		9.00	Harmony		132.50	Silver Springs	Pontotoc	50.30	Eupora		
Mt. Zion		33.40	Moaks Creek		20.00	Terries Creek		18.40	Mt. Pleasant		
Providence		3.00	Montgomery		28.00			28.46	Shady Grove		
Lucedale	George	75.00	Mt. Zion		9.00	Algoma		65.02	Spring Creek	Wilkinson	
			Philadelphia	Lowndes	2.00	Duncan Creek		30.00			
Leaf	Greene	15.00	Artesia		15.22	Spring Hill			Centreville	Winston	
Pleasant Hill		12.00	New Salem	Madison	250.28	Toxish			Enon		
Graysport	Grenada	5.00	Flora		2.00	Woodland	Prentiss	52.00	Good Hope		
Bay St. Louis	Hancock	43.00	Madison		7.00				Harmony		
Logtown		33.40	Clear Creek	Marion	18.00	Belen	Quitman	1.00	High Point		
Gulfport 1st	Harrison	56.00	Holly Springs		26.00	Crowder		10.00	Mt. Pleasant		
Gulfport 2d—Grace Mem.		5.00	Hurricane Creek		9.05	Walnut	Rankin	10.00	Murphys Creek		
			Kokomo		28.00	Cato		20.00	Singleton	Yalobusha	
Griffith Memorial	Hinds	50.00	New Hope		4.10	Mizpah		34.70	Bethel		
Jackson 2nd		9.00	Pine Bur	Marshall	246.80	Oakdale		58.00	Clear Springs		
New Salem		17.50	Alexandria		50.97	Star—New Liberty	Scott	10.00	Elim		
Palestine		2.00	Cornersville		200.00				Oakland		
Pocahontas		135.25	Holly Springs		132.25	Clifton		11.75	Pilgrims Rest		
Salem		5.00	Potts Camp	Monroe	50.00	Harperville		7.50	Scobey	Yazoo	
Antioch	Holmes	29.75	Aberdeen		15.00	Homewood		11.50	Bentonia		
Durant		15.00	Amory		65.00	Jerusalem		56.25	Concord		
West		65.25	Athens		40.00	Lake		45.00	Hebron		
Isola	Humphreys	2.00	Becker		5.25	Springfield	Sharkey	28.35	Satartia		
			Center Hill		5.00					Miscellaneous	
			Gattman		11.90	Antioch	Simpson	22.90	Calhoun Association		
	Itawamba		Greenwood Springs		20.00	Corinth		20.00	General Association		
			Prairie		25.00	Jupiter		38.25	Pontotoc Association		
	Jackson		Quincy		10.80	Pinola		6.00	J. C. Martin, Hattiesburg		
Bowen Memorial		33.38	Splunge	Montgomery	80.00	Siloam		6.25	Walter Fitzgerald, McComb		
Vanceave		2.25	Duck Hill		10.00		Smith		W. L. Grafton, Newton		
Montrose	Jasper	25.00	New Liberty		4.60	Burns		6.00	Myrtis White, Wesson RFD		
New Pine Grove		8.50	Pine Forest		5.25	Goodwater		6.00	Miss Emma M. Whitfield,		
	Jefferson		Shiloh		20.00	Zion		12.75	Richmond, Va.		
Piedmont		11.50	Stewart			Big Level	Stone	37.00	W. A. Sullivan, Drew		